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ABSTRACT

To determine the extent to which current theories of persuasion are used or advocated by homileticians (i.e., preachers), this study examines 21 frequently used homiletics textbooks for their treatment of persuasion. After describing the characteristics of classical, premodern, humanistic, and rhetorical models, the study suggests that these models are differentiated by the way they harmonize the five elements in any communicative act: source, message, encoding process, receiver, and interaction between source and receiver. The author then describes each textbook's treatment of persuasion and analyzes its method of combining these five factors. (MM)

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AN ANALYSIS OF HOMILETICS TEXTBOOKS

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by

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CHAPTER I

INTRODUCTION

Social intercourse of all cultures and of all generations has generally been characterized by certain defining activities. One of the most prominent among these activities are those which can be categorized as persuasive.[1] Persuasion is especially conspicuous in the western world. People are almost constantly attempting to influence the beliefs, attitudes and actions of others. Conversely, people are almost constantly the recipients of persuasive messages which are communicated both verbally and non-verbally. Persuasive activities are, therefore, of great interest and importance.

Statement and Significance of the Problem

Among the various persuasive activities, perhaps one of the oldest is religious persuasive speaking or preaching. Preaching could be defined as the attempt to reinforce or change the religious beliefs, attitudes, values

or practices of people by speaking to them. Although preaching is usually thought of as a form of public speaking, it can be done privately between the speaker and the hearer.[2]

While recognizing that preaching may be adapted to different occasions and directed to different audiences with various specific purposes in mind, the one characteristic general purpose of preaching is to persuade its hearers.[3] A sermon may be well organized or disconnected. It may be read to the hearer or delivered extemporaneously. It may be diadactic, inspirational, laudatory or exhortatory. It may be expository, topical or textual. Whatever its nature, form or manner of delivery, sermons are preached for the purpose of persuading people to strengthen or change their existing religious beliefs, attitudes, values or practices.

The question addressed here is how rhetoric and preaching relate to each other. More particularly, the question is to what extent current theories of persuasion are used or advocated by homileticians. There has been a tendency by some homileticians in the past to dichotomize preaching and rhetoric, making preaching a separate

discipline which does not use and is not dependent upon rhetorical theories of persuasion.

Since the days of St. Augustine (354-430 A.D.) there has been a continuing debate among homileticians as to the degree and extent rhetorical theory should be used to communicate the Christian message. This study will attempt to determine the current state of this debate by focusing on the degree or extent contemporary homileticians advocate the use of contemporary theories of persuasion.

Purpose of the Study

The objective of this study will be to answer this question: to what extent does homiletic theory utilize modern approaches to persuasion? This question can be answered by analyzing currently used homiletic textbooks and comparing them with current approaches to persuasion.

As late as 1879 in a text still in use, Broadus voiced the following concerns:

> Attention must be called to the fact in the adoption of rhetorical methods all was not gain. Paul's early fears, that with "persuasive words" would also come insincerity and pride of sower, were not empty. The tendency of the new preaching was to

> set the preacher at a distance from his hearers, making him an orator and master of assemblies instead of a witness and fellow-worshiper. The sermon tended to become an oration to be applauded rather than a message to be believed and acted upon. And history records the tragic story of ambitious and praise-loving men in the pulpit, who became mere public entertainers, converting the sacred service into a trivial and sensational show.[4]

Definition of Terms

There are some significant terms used in this study which should be defined. There are three especially pertinent terms.

1. Rhetorical theory: As a step toward understanding this concept, both terms in the expression should be understood. "Rhetoric" is a concept which has evolved to its present meaning over 2,500 years span which has had three distinct phases.[5] The classical period, which extended forward from the fifth century B.C., saw rhetoric in Aristotelian terms as "the faculty of discovering all of the available means of persuasion." The Roman rhetoricians viewed rhetoric as having five parts: inventio (investigation), disposition (arrangement), elocution (language usage), memoria (recall) and pronunciation (delivery). The classical rhetoricians closely linked these activities to their value system. Plato saw the

purpose as revealing the will of God, Aristotle believed that a primary function of rhetoric was to promote justice and truth and Quintilian viewed rhetoric as a good man speaking well.[6] The pre-modern period was dominated by the British epistomologists and covered the 16th through the 19th centuries. During this period, the focus or emphasis changed to the listener and the message of the rhetorician was to conform to the psychological nature of the receiver of the message. The contemporary period began in the 1920's and during this period rhetoric is concerned with the social context of communication.[7]

Rhetoric is concerned with what causes people to act and react as they do in order to persuade people to act in a desired way. Rhetoric is the act of and the study of the act of persuasion.[8]

The second term in this expression, "theory," refers to the systematic view of persuasion taken or advocated by the rhetorician. This systematic view enables the rhetorician to explain and predict certain phenomena relative to the relationship between persuasive messages and the receivers' reaction to them.[9]

It is important to note that while a theory describes the phenomena relative to persuasion, a model or paradigm

is a world view or a set of basic assumptions about human behavior that determines what phenomena are to be explained or predicted.[10] In this sense, a theory systemizes phenomena and a model systemizes theories, and a meta-model categorizes models.

A rhetoricial theory then, is a systematic explanation of and prediction of the effects of persuasive communication. The rhetorical theories can be categorized according to certain models of human behavior. The classical model, the pre-modern model, the mechanistic model and the humanistic model can be used to categorize the various rhetorical theories.

2. Persuasion: Persuasion is any act of communication which attempts to change the beliefs, attitudes or actions of people. Persuasion can also confirm and strengthen existing beliefs, attitudes or actions. The persuasive speaker seeks to evoke certain beliefs, attitudes or actions from the receivers of the message. Persuasion is not to be confused with coercion, compulsion, trickery, deceit or manipulation which results in involuntary action or uninformed choice. Persuasion, as viewed in this paper, requires respect for the autonomy and personhood of the receiver of a message. Any speech

which does not meet this standard must be defined in other terms.[11]

3. Homiletics: Homiletics is the study of the art of preaching. A homily was a practical conversation about religion in ancient Hebrew times. The word has come to be viewed as a synonym for "sermon." This paper is concerned with the approach being currently taken or advocated by teachers of homiletics. Homiletics deals with the preparation and delivery of sermons, but this paper will deal with the persuasive purpose of preaching.

[1]James L. Golden, Goodwin F. Berquist, and William E. Coleman, The Rhetoric of Western Thought (Dubuque, Iowa: Kendall/Hunt Publishing Company, 1976), pp. 179-183.

[2]Milton Crum, Manual of Preaching (Valley Forge, Pennsylvania: Judson Press, 1977), p. 129.

[3]D. H. Bauslin, "Preaching," in International Standard Bible Encyclopedia, ed. James Orr (Grand Rapids, Michigan: William B. Eerdman's Publishing Company, 1939), pp. 2433-34.

[4]John A. Broadus, On the Preparation and Delivery of Sermon, revised by J. B. Weatherspoon (New York: Harper and Row, 1944), p. iv.

[5]James L. Golden, Goodwin F. Berquist, and William E. Coleman, The Rhetoric of Western Thought (Dubuque, Iowa: Kendall/Hunt Publishing Company, 1976), p. 5.

[6]Ibid.

[7]Ibid.

[8]Ibid.

[9]Raymond K. Tucker, Richard L. Weaver, II, and Cynthia Berryman-Fink, Research In Speech Communication (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1981), p. 15.

[10]Ibid.

[11]Wayne C. Minnick, The Art of Persuasion, 2nd ed. (New York: Houghton-Mifflin, 1968), pp. 183-184.

CHAPTER II

METHODS AND PROCEDURES

Assumptions

The objective of this study is to determine what approach to persuasion is currently being advocated by teachers of homiletics. This objective can be accomplished by more than one method, but the method followed in this paper is based on the assumption that the best and most objective source of information about this subject can be found in the textbooks being used by homiletics teachers. While it may be true that a teacher may use a text with which he/she does not agree, it can be safely assumed that a wide sample of the currently used textbooks presents a reliable overview of the field. With this in mind, it was decided to survey the most frequently used homiletics textbooks to determine which approach to persuasion these books advocated.

Survey Instrument

In order to determine which textbooks are being used, a questionnaire was sent to 201 theological schools in the United States. This group of schools represented a cross section of protestant and catholic schools of America.

A questionnaire was designed to send to the selected schools. This questionnaire was sent to the Professor of Homiletics at the various schools with a cover letter explaining the purpose of the survey. The "information request" form asked for the author, title, edition, date of publication and publishing company of the primary text and any required supplementary texts they were using at that time (December, 1981). It was requested that the information request form be returned by December 15, 1981. A self-addressed stamped envelope was enclosed. (See Appendix A: The Research Instrument.)

Responses

Of the 201 schools contacted, 110 responded, for a 54 percent response rate. This response reflected the

denominational distribution of the survey. Eighty-nine used textbooks, 12 used no text of any kind, three schools had closed, but responded anyway, and six were returned with no forwarding address. When the three schools which have closed and the six schools which were not at the address used are subtracted, it leaves 192 schools contacted with 101 responses or a 52 percent response rate.

Results of Survey

Although only the required text was asked for, most respondents also included required supplemental reading. There were 71 different books in this category. There were 67 different books used as required texts, either as a primary text or as required supplementary texts. The total number of textbooks was 138. (See Appendix B for a listing of these 138 textbooks.) Forty-eight of these books were listed as primary texts. Some of these textbooks were only used once and amounted to the notes of the professor in published form. Because of this it was decided that books which appeared more than twice either as a primary text or as a required supplementary text were

truely representative of what was being used in the classroom. There were 21 different books in this category and these 21 books are the ones which were analyzed to determine the approach to persuasion being advocated by teachers of homiletics. Not all of the 89 schools which responded used one of these 21 texts.

Twenty-One Most Used Textbooks

The first number after the name of the book indicates how many times the name of the book appeared in the survey as a primary text. The second number indicates the number of times the books appeared in the survey as required supplementary text. The final number represents the total of the first two numbers.

1. Achtemeier, Elizabeth. Creative Preaching. 1 - 3 = 4
2. Baumann, J. Daniel. An Introduction to Contemporary Preaching. 3 - 1 = 4
3. Best, Ernest. From Text to Sermon. 1 - 2 = 3
4. Braga, James. How to Prepare Bible Messages 3 - 0 = 3
5. Broadus, John A. On the Preparation and Delivery of Sermons. 5 - 3 = 8
6. Buechner, Frederick. Telling the Truth. 2 - 4 = 6

7. Caemmerer, Richard R. Preaching for the Church. 2 - 1 = 3

8. Craddock, Fred. As One Without Authority. 5 - 2 = 7

9. Crum, Milton. Manuel of Preaching. 3 - 2 = 5

10. Cox, James William. A Guide to Biblical Preaching. 1 - 3 = 4

11. Davis, Henry Grady. Design for Preaching. 11 - 2 = 13

12. Fant, Clyde E. Preaching for Today. 8 - 4 = 12

13. Fitzgerald, George. A Practical Guide to Preaching. 4 - 0 = 4

14. Jensen, Richard A. Telling the Story. 0 - 4 = 4

15. Jones, Ilion T. Principles and Practice of Preaching. 3 - 0 = 3

16. Lowry, Eugene. The Homiletical Plot. 2 - 1 = 3

17. Mitchell, Henry. The Recovery of Preaching. 1 - 2 = 3

18. Robinson, Haddon. Biblical Preaching. 1 - 2 = 3

19. Skudbarck, William. The Word in Worship. 2 - 1 = 3

20. Steimle, E., et.al. Preaching the Story. 4 - 1 = 5

21. Sweazey, George. Preaching the Good News. 5 - 1 = 6

(Full citation for these books may be found in the Bibliography at the end of this thesis.)

The Analysis

The actual analysis of these 21 books necessitated the establishment of a standard of comparison. For the purposes of this study, a brief historical review was made in order to set the context for the contemporary rhetorical theories. This review had two results. First, the various historical approaches to persuasion were categorized by the classical and pre-modern models. Second, the contemporary approaches to persuasion were grouped under two meta-models, the humanistic and the mechanistic. Each of these models was described in respect to the following elements of communication: the orientation of the message, the focus of dependence for persuasion, the nature of the receiver, the relation between the source of the message and the receiver of the message during the communication process, and the results of the message. When this description was made, each model was seen to have at least one unique defining characteristic.

The models are the standard of measurement which was needed. The next step was to construct a chart to visualize the analysis. The chart and the models along

with their unique characteristics are seen at the end of chapter IV. The numbers across the top represent the 21 books. By placing a letter (C,P,H,M) in a space opposite the elements of communication, each book can be described with reference to the listed models or another unlisted model (X) or if enough information is not available (Y).

In this way the books are not only categorized with regard to modern theory, but with regard to past theories as well. In addition, the chart makes it possible to recognize approaches which do not fit one of the four models or meta-models. It should also be noted that some books do not deal in a theoretic way with persuasion and are consequently not susceptible to this theoretical analysis.

CHAPTER III

A HISTORICAL REVIEW

The purpose of this chapter is to present a survey of the history of rhetorical theory. This historical survey will make it possible to construct a model of persuasion for each pertinent period of history. These models will in turn set the criteria against which to compare contemporary preaching. The historical survey will lead to the establishment of the contemporary models of persuasion. This comparison will appear in Chapter IV.

The roots of preaching can be found in two quite different traditions.[1] The first tradition was that of the Hebrew prophets who contributed content and style to the art of preaching. Before the preaching of the prophets, religious oratory was probably confined to laudatory harangues made in favor of deified heros and gods.[2] Although previous religious oratory may have grown out of a desire to persuade its hearers, the preaching of the prophets was distinctively persuasive in character. This persuasive characteristic became the hallmark of later preaching.

The second historic antecedent of preaching was classical rhetoric. It cannot be certainly ascertained when persuasive speaking arose, but it is not unreasonable to assume that some kind of attempt to persuade others through speech is as old as language itself. These attempts to persuade others through speech eventually evolved to the point where systematic approaches were developed. These systematic approaches to the art of persuasion became known as rhetoric.

Current theories of persuasion are the logical outgrowth of a process which has continued for thousands of years. In order to understand the current state of theories of persuasion, it is helpful to understand the matrix from which they came. There is a sense in which the mold for these current theories was cast in the heat of a controversy which occurred 2,500 years ago between the Sophists and Plato. This conflict is, in effect, still being reflected in the various theories which reflect two opposing "world views."

These two opposing world views and the tension between them served as the background for the development of western thought. They have been known by several names, but they can be described as Idealism (Platonism)

and Realism (Sophistry). On the whole, Idealism establishes certainty, reason, truth and goodness, which are all related to "the Good." With regard to persuasion, Plato believed reason could lead to knowledge of unchanging truth. The Sophists believed man was the measure of all things and that sense data were unreliable and therefore the real world could not be known with certainty. The effect of this was that persuasion was an exercise which involved no ultimate meaning, since anything one chose to believe or do was only a matter of personal taste.

A Frame of Reference

These two opposing philosophical views underscore the need to establish and be aware of a frame of reference. A person's philosophical frame of reference concerning persuasion may include two sets of determinative assumptions.

The first set of beliefs or assumptions are epistemological in nature. What a person believes with regard to the nature and possibility of knowledge will greatly influence the approach he or she takes toward persuasion.

If there is no public reality, or, as the case may be, no objective truth, and if there is no way to be certain of any assertion, then persuasion cannot be approached on a semantic basis. This is the situation that prevails among many general semanticists. This dilemma has been reached into two steps. The first step was to assert that the only objects of knowledge are sense data. The second step was to show that the senses are unreliable. Therefore, we cannot talk about that which we cannot describe since there is no such thing as permanence or the law of identity. This effectively freezes both talking and thinking. Heracletus laid the foundation for this theory, as he did for the Sophists, with his flux theory. Add to this the observations of the perceptual psychologists and you reach an impasse. If there is nothing certain and everything is only opinion, there is no possibility of arguing for truth on a rational basis, since any man's report is as valid as any other man's report.

The second set of assumptions which form a philosophical frame of reference for those interested in persuasion relates to the nature of humans. There are two basic beliefs about man that influence theories of persuasion.

Some view human beings as basically irrational. According to this view people act the way they do for non-rational reasons. Freud, for example, believed that human action is caused by inner, unconscious drives. In this view, persuasion can best be accomplished by appeals to emotional or biological needs or desires.

Some view humans as rational creatures, capable of discovering truth through reason. Plato, in ancient times, and Carl Rogers, in modern times, held this view.

These philosophical frames of reference have manifested themselves in varying degrees and to various extents throughout history. There have been three main periods which have been influential in the area of persuasion. The first period was the Classical Period with the Sophists and the Platonists. Among the Sophists, Gorgias stressed style, but Corax developed the first real theory of persuasion. His theory relied upon probable arguments to persuade. Aristotle, Cicero, Quitillian and Augustine depended upon a message centered approach, while at the same time recognizing the validity of both ethos and pathos in persuasion. Classicism has never died, but there was an increase of interest in this approach in Britian, which was characterized by Swift, Burke, and Blair.[3]

The second period was the Pre-Modern Period, which began with the water-shed work of Francis Bacon and the British epistomologists. These men attempted to structure their arguments to speak to the psychological natures of the hearers and thus developed an aspect of communication that the classical philosophers only hinted at. Besides Bacon, the three primary advocates of this approach were Priestly, Campbell and Whately.[4] Although these men emphasized different aspects of the psychological approach, each was based on the precepts of faculty psychology. Some have suggested that the conviction-persuasion dichotomy of these men did not rest upon faculty psychology, but that they only used the then popular terminology of faculty psychology. In this view, the conviction and persuasion were two separate entities within the soul. The mediator between the two was considered to be the emotions or, in Bacon's view, the imagination.[5] In this view, logical proofs must be used to convince the intellect and then emotional appeals should be used to move the will.[6]

The important development of this period was the realization that a speaker should be aware of internal processes within the hearers which causes them to react to

the message, thus requiring the speaker to adjust the message accordingly. This audience orientation was begun during the Pre-Modern Period, but gained momentum during the Modern Period.

The conviction-persuasion duality has fallen into disrepute, but the problem of the relation between belief and action is yet to be resolved. Blair stated the problem simply:

> Conviction and persuasion do not always go together; and would do so, if our inclination regularly followed the dictates of our understanding. But as our nature is constituted, I may be convinced that virtue, justice, or public spirit are laudable, while at the same time I am not persuaded to act according to them..[7]

Self concept theory proposes that beliefs have both weight and centrality, thus accounting for the discrepancy between belief and action, but it does not give those who seek to persuade adequate insight as to how to instill centrality and weight. The British theorist at least had a suggestion as to how to address the problem.

Cronkhite attempts to put Bacon's view in the words of behavioral psychology in the following way:

> In contemporary terms, Bacon might be said to believe that motivation of behavior is dependent upon the salience of stimuli which are proximate in time and space; reasoning behavior is that which is elicited

> at least in part by stimuli remote in time and space; and it is the "duty and office of rhetoric" to make these remote stimuli more salient by symbolic representation.[8]

Although this statement maintains a dichotomy that many behavioral psychologists may not accept, it does state the problem in currently used language.

Current Theories

The current theories of persuasion can be grouped into six basic models.[9] The first, and most prevalent during the forties and fifties, has been referred to as the Hypodermic Model. The defining characteristics of these theories can be summarized as follows:

1. Receivers of messages are relatively passive.
2. Receivers of messages are relatively helpless to resist the persuasive efforts of messages.
3. Persuasive messages are unidirectional.
4. The receiver is a reactive victim of messages.
5. The persuader's task is to learn to manipulate the audience by way of injecting a message, much like "brain-washing".

Although current research has shown these premises to be, by and large, unfounded, many people still unconsciously view persuasion in these terms. Because of this attitude, many speakers approach persuasive speaking without properly considering the hearer.

The second model is the Transactional model. The theories which come under this model can have various emphases and can be joined with other theories as a basic assumption. The theories under this model have the following defining characteristics:

1. The communicative act is one in which two or more persons engage in simultaneous interaction and influence.
2. Persuasion is the result of exchange of symbols between two or more persons.
3. There is a perception of choice.
4. Persuasion is a spiral of reciprocal change in feeling, attitudes and beliefs.
5. Each person in the persuasive process is autonomous and volitional.
6. The focus of emphasis can be upon either partner or both equally.

7. Persuasion is, to a large extent, self-persuasion in the presence of certain stimuli.

There are a number of theoreticians who advocate views within this framework. For example: Bettinghass and Cronkhite emphasize source oriented theories; Scheidel and Fotheringham see the sender and receiver of messages as roughly equivalent in the persuasive process; while Larson, Miller and Burgoon emphasize self-persuasion.

The third model is the Intentional model. Those who advance theories under this view have the following views in common:

1. Persuasion is source oriented.
2. Persuasion involves a conscious and deliberate intent to influence one or more people.
3. Persuasion is measured and defined by intent without regard to results.

Burgoon, Scheidel and Miller, among others, adopt this approach.

Contrasted with this model is the Response model, which has the following characteristics:

1. Persuasion can occur anytime.
2. Persuasion is receiver oriented.

3. Both deliberate and unintentional messages can produce persuasion.
4. The origin of the message is relatively unimportant.

King and Larson, among others, hold to this view to varying extents.

The fifth model is the Process model. This model has the following characteristics:

1. It is sender oriented.
2. It is unconcerned with intent.
3. It is unconcerned with results.
4. It defines persuasion in terms of means of manipulation.

The final model can be contrasted with the Process model. It views persuasion in terms of results. In this view, persuasion is:

1. A message that actually changes someone.
2. The effects of a process, not a process capable of bringing results.

Both Cronkhite and Fotheringham present a view of this type.

Synthesis of Models

These six models form frameworks for a number of theories. Some theories follow the model purely; most theories, however, abstract ideas from more than one model. These six models can be condensed into two models. They are the mechanistic model and the humanistic model.

Characteristics of the Mechanical Model

Monge describes the defining characteristics of the mechanical model in the following way:

> As a basis for future comparison with the other models let me summarize the defining characteristics of the mechanical model:
>
> 1. The whole is equal to the sum of its parts. This implies that analysis is atomistic rather than holistic, and that the system operates on the basis of summativity rather than interaction.
> 2. The system is closed to outside influences. This means that any variable not included in the system is assumed to assert no influence on the behavior of the system.
> 3. The history of the system is unimportant. This is so because the system is seen as reversible; it can be run forward or backward.
> 4. The system seeks equilibrium, the balancing of opposing forces.

5. Entropy, the amount of disorganization, never decreases: over time the system will either retain the same amount of order or become more disordered.[10]

Characteristics of the Humanistic Model

There are five defining elements found in the humanistic model of persuasion. The first element can be referred to an internalization. In order for a person to be persuaded in a matter, the message must have "personal meaning." Combs and Snygg stated the principle in this way: "Any information will affect a person's behavior only in the degree to which he has discovered its personal meaning for him."[11] This principle is related to the self-concept theory of motivation. In this view, human behavior is motivated by a desire to enhance and maintain the self. New information will be internalized, that is, made part of the self-concept, only when it does not conflict with the existing self-concept. If a persuader wishes a person to act in a certain way, he or she must endeavor to show that the proposed course of action is in keeping with what or whom that person conceives him or herself to be. An individual's behavior will in this sense be in keeping with the self image. For this reason,

a persuasive message must be presented in terms that are consistent with the receiver's self-concept. More specifically, the message must be perceived by the receiver to enhance or maintain the receiver's self image.

The second element is the perception of choice. At this point, one's view of human nature is of great importance. The behaviorist sees the individual as an organism being acted upon by and reacting to stimuli in the environment. There are other theories, such as the needs theories, which see the individual's behavior as being determined by inner drives over which the individual has little or no control. In these theories, people are left with little or no choice and are victims of their environment or their inner drives. In either case, there is virtually no choice. In true persuasion, there must be real choice and this choice must be perceived by the receiver of persuasive messages. If, on the other hand, the persuader recognizes the autonomy and unique personhood of the one he or she is attempting to persuade, he or she will realize the importance of choice for two reasons. First, the principle of autonomy and choice marks the difference between persuasion and coercion. Therefore, this principle must be recognized for ethical reasons. Second, the individual

who does not have a choice or who does not perceive that there is a choice, will be threatened by the message. Researchers have discovered that people react in two ways when under threat.[12] First, they develop tunnel vision. In this reaction, all is excluded except the perceived threat. Second, the threatened person will become defensive. In either case, the desired response is circumvented and the message becomes counter productive.

The third element which is essential to persuasion is the encoding process. Encoding implies intentionality, which in turn implies a desire to effect a change in another person's beliefs, attitudes or action. Encoding, itself, is the process of choosing and using symbols (substitute stimuli) which stir up meaning in another person's mind. The previous two elements, internalization and choice (autonomy) show the importance of encoding. Symbolization must be in concert both with the self concept of the receiver and with the internal processes by which the receiver interprets and assigns meaning to symbols.

The fourth element in the humanistic model is the co-active element. The transaction between persuader and persuadee is a process of adjustment wherein both parties influence each other. The communicative act is recip-

rocal, in which there is a spiral toward understanding. With this in mind, the persuader must accept the feedback and adjust his or her message accordingly.

The fifth element is the response to the persuasive message. The receiver of a persuasive message can be unaffected, completely conform to the message or be affected to a greater or lesser degree short of complete acceptance or rejection. Persuasive messages are usually cumulative in their effect. The self-concept is changed slowly. In addition, some persuasive messages are meant to reinforce existing beliefs, attitudes or action. A persuader must be careful to define well the desired responses and form the message to serve the purpose.

These five elements combined construct a humanistic model based on the constituent elements of the communicative act. In any communicative act, there are five separate factors which mix together to form the persuasive act. They are: the source, the message, the encoding process, the receiver, and the interaction between the source and the receiver. In a model approach, all five factors and all five elements are harmonized. In such a scheme, the source should determine the purpose of the persuasive message, which should be encoded in such a way as to facilitate internalization while conveying the

perception of choice, at the same time being sensitive to feedback from the receiver and adjusting to that feedback. This does not set forth a theory, but rather defines the parameters which any theory should recognize.

It is possible to summarize the approaches to persuasion advocated during the three main historical periods discussed above. The summary of the approaches during these historic periods results in four models of persuasion.

A. Classical Model *
   1. Source credibility orientation
   2. Message dependent
   3. Receiver is rational - emotive whole
   4. Slight interaction
   5. Vary from complete acceptance to total rejection

   * (Unique in that it set the standards by which subsequent methods are measured.)

B. Pre-modern Model
   1. Receiver oriented
   2. Message dependent
   * 3. Receiver a dichotomous being

4. Slightly active

5. Variable

* (Unique in that receiver is viewed dichotomously.)

C. Humanistic Model

1. Receiver orientation

* 2. Focus of dependence is receiver's self-concept

3. Receiver is an autonomous rational whole

4. Co-active in nature

5. Variable

* (Unique in that message formulation and presentation is determined by receiver's self-concept.)

D. Mechanistic Model

1. Source as stimulator

2. Message is focus of dependence - stimulus

3. Receiver is non-rational

* 4. Receiver passive -- positive response reinforced

5. Receiver reacts in a pre-determined way

* (Unique in that receiver is passive)

It is possible to analyze any particular approach to persuasion by comparing it to these models. Although

these models are highly generalized no theory could be placed under more than one model because some of the individual characteristics of the models are mutually exclusive. This can be seen by comparing the writer's view of: the source, the focus of dependence, the nature of the receiver, the results and the interaction between the source and the receiver of the four models.

[1]Verna L. Stanfield, "history of Homiletics," in Baker's Dictionary of Practical Theology, edited by Everett F. Harrison (Grand Rapids, Michigan: Baker Book House, 1960), p. 50.

[2]Edwin C. Dargan, A History of Preaching (Grand Rapids, Michigan: Baker Book House, 1954), p. iii.

[3]James L. Golden, Goodwin F. Berquist, and William E. Coleman, The Rhetoric of Western Thought (Dubuque, Iowa: Kendall/Hunt Publishing Company, 1976), p. 102.

[4]Ibid., p. 105.

[5]Ibid., p. 107.

[6]Dean Fadely, "Faculty-Psychology and the Conviction-Persuasion Dichotomy: An Examination and Evaluation," North Carolina Journal of Speech 3(Spring 1970): 15.

[7]Lester Thonsses, Selected Readings in Rhetoric and Public Speaking (New York: H. W. Wilson, Co., 1942), p. 235.

[8]Gary Cronkhite, Persuasion, Speech and Behavioral Change (Indianapolis: Bobbs-Merrill, 1965), p. 30.

[9]Mary John Smith, Persuasion and Human Action (Belmont, California: Wadsworth Publishing Company, 1982), p. 5.

[10]P. R. Monge, "The Study of Human Communication from Three Systems Paradigms" (Ph.D. dissertation, Michigan State University, 1972).

[11]Arthur W. Combs, Donald L. Avilla, and William W. Purkey, Helping Relationships (Boston: Allyn and Bacon, Inc., 1978), p. 56.

[12]Ibid., p. 59.

CHAPTER IV

AN ANALYSIS OF THE 21 MOST USED TEXTBOOKS

This chapter consists of the results of the analysis of the approach to persuasion advocated by the 21 most used homiletics textbooks as shown in the survey of the seminaries and graduate schools of theology. Some of these books deal specifically with persuasion, but many of them do not. In these cases, conclusions must be reached on the basis of their treatment of the elements of communication. In some cases the books do not deal with communication theory at all. In these cases there is not enough information to reach any conclusion concerning the author's theory of persuasion.

The results of the content analysis are represented on the chart at the end of the chapter. Great efforts were made to avoid misrepresenting the views set forth in the various textbooks. However, the process of analysis cannot be divorced from a subjective evaluation of the material. Given the same material to analyze, some other evaluator may reach different conclusions. Whenever possible the very words of the text within the context are cited to support the conclusions reached.

On the chart, the letter "C" beside one of the elements of communication indicated the classical model, the letter "P" represents the pre-modern model, the letter "H" represents the humanistic model and the letter "M" represents the mechanistic model. The letter "X" represents some other view which does not fit one of these four models. The letter "Y" indicates that there is not enough information to reach a conclusion with regard to one or all of the five elements of communication.

In some cases a book may advocate the classical approach to some of the five elements of communication and another approach to the other elements. In these cases a conclusion as to which approach the author is actually advocating was reached on the basis of the view advocated with regard to the unique characteristics of each model. These unique characteristics carry greater weight than the other elements. The unique aspects of each model can be seen in Chapter III.

In the discussion of each book which follows, a summary/description of the book serves as background information and sets the context for the ensuing analysis. After the summary/description each of the five elements of communication is discussed and related to a model, if possible, and then the conclusion is stated. This

three-step plan is followed throughout except in the cases where books do not discuss enough communication theory to make a fair analysis of the author's approach to persuasion. In these cases, this is explained in the summary/discription of the book.

1. Achtemeier, Elizabeth. Creative Preaching, Finding the Words.

Summary/Description

This book appeared once in the survey as a required text and three times as a required supplementary text.

> Elizabeth Achtemeier is a visiting professor of homiletics at Union Theological Seminary in Virginia. A doctoral graduate of Columbia University, Dr. Achtemeier has also taught at Pittsburgh Theological Seminary and at Lancaster Theological Seminary in Pennsylvania. She has authored and co-authored seven other books.[1]

This book is one in a series of 11 edited by William D. Thompson in the "Abingdon Preacher's Library." As the editor observes, this book deals with "the traditional categories of style and illustration and the newer forms of sermonizing (dialogue and drama)."[2] Achtemeier deals with the function of language, exegesis, traditional sermon forms (experimental sermon forms, logic, style and

illustrations in seven chapters which cover 118 well written pages.

Elements of Communication

Orientation - "C": Achtemeier follows the classical approach in adopting a source orientation. In her discussion of the preacher's responsibility, she uses virtually the same language as the classical rhetoricians when she says:

> If we do not practice that yes (to the gospel) how can we know that God whom we want our people to know? How can we enable them to see, if we have never seen. . . our people want credible witnesses.[3]

This is the good man speaking well concept.

Focus of Dependence - "C": In her discussion of the message of the preacher, Achtemeier advocates making the message salient. ". . . In our age, a preacher's language must be so fashioned that the very act of hearing regains credibility."[4] She elsewhere makes it clear that she is advocating an approach to persuasion which is message dependent. "The other basis of our authority is the Holy Scriptures, and if we do not preach out of them, we should not be preaching at all."[5] This is very close to the classical view, but is also different in that there is more to the message than the classical rhetoricians

thought. At this point Achtemeier appears to be advocating another view of persuasion which does not fit any of the models ("X" - other). She states:

> So it is today for us. The vision of human life embodied in the ways and words, in the death and resurrection of Jesus Christ, becomes enfleshed in our daily existence only by the power of the God who works with us through the words of the Holy Scriptures.[6]

View of the Receiver - "H": Achtemeier views the receiver in humanistic terms. She implies that the receiver is a rational-emotive whole who should be respected as such and not an organism to be manipulated, when she says: "Preaching is . . . never manipulative: the preacher is not attempting to move a congregation against its will or to control its free response. . ."[7]

Relationship of Source and Receiver - "H": On pages 75-80, Achtemeier discusses experimental sermon forms. After offering warnings about the dangers of such forms, she discusses them and on balance approves of their use. In so doing she recognizes the need for congregational participation in the communication process, whether in dialogue or multilogue or by giving feedback regardless of the form. It would appear that while refusing to abandon the monologue, Achtemeier is recognizing the co-active nature of communication. In this sense she advocates the

co-active form of persuasion. She also places great emphasis upon audience identification with the message. On the whole her approach is more humanistic than classical.

Results - "H": Although the author does not discuss the subject specifically and at length, it appears that she allows for a variable response. As noted above, she recognizes the necessity of a free response. In this way she apparently adopts the classical and/or humanistic approach.

Conclusion - "H": The author's view with regard to the five elements of communication indicates that she follows the humanistic approach to persuasion. There is also the presence of an additional element which could be summarized as divine activity, as seen in her discussion of the "working of Holy Scripture."[8]

2. Baumann, J. Daniel. An Introduction to Contemporary Preaching

Summary/Description

The stated purpose of this book is "to utilize some of the findings of the behavioral scientists as they are applicable to the preaching situation."[9] Baumann asserts

that preaching has much in common with general speech and this belief is seen throughout the book. He seeks to correct the current classical approach to communication, which he believes is followed "without exception"[10] in homiletic texts.

Elements of Communication

Orientation - "H": Baumann places the emphasis upon the receiver in his view of persuasion. In the 15th chapter of the book he discusses the means of persuasion. He points to four means of persuasion. Each is audience oriented. He adopts Burke's theory of consubstantiality which is, in effect, an effort to appeal to the receiver's self-concept and identify with it.[11]

Focus of Dependence - "H": As noted above, Baumann related the means of persuasion to the receiver's self-concept. He suggests that the preacher should appeal to "a common tradition, a common authority or a common life style" as "signs of consubstantiality."[12]

View of the Receiver - "H": Baumann sees the receiver as an autonomous, rational person who chooses for him/herself that part of the message which applies to him/her. "Every receiver has his own frame of reference and his own

particular experiences which help him to select from the source whatever is of meaning to him."[13]

Relationship of Source and Receiver - "H": Throughout the book, Baumann consistently recognizes and advocates that preachers should recognize the co-active nature of persuasion.[14] He recommends dialogical preaching.[15]

Results - "H": Baumann's view of the persuasive process recognizes the freedom of the receiver to react to the message in a variety of ways.[16] This is in keeping with the humanistic approach.

Other - "X": In chapter 17, Baumann discusses the role of the Holy Spirit in persuasion. He concludes:

> In the final analysis we have the emergence of an inevitable paradox. Two truths emerge which must be diligently honored. One is that the preacher must be faithful and the other is that the Holy Spirit is sovereign. The role of persuasion and the role of the Holy Spirit combine to create a difficulty which must be acknowledged. We cannot capitulate to either without due regard to the other. The two remain in tension. No resolution is forthcoming.[17]

Conclusion - "H": Baumann follows the humanistic approach to persuasion. He constructs an antithesis in which the natural and supernatural are in unresolved tension. This is very close to the position taken by Achtemeier.

3. Best, Ernest. From Text to Sermon: Responsible Use of the New Testament in Preaching.

Summary/Description

This book is, in essence, a hermeneutics text. The publisher describes the book in these words:

> He considers important aspects of exegesis, supplies New Testament examples, and offers helpful comments. His orderly presentation simplifies the difficult and sometimes confusing job of biblical study and interpretation.[18]

Although he does not deal with communication theory or persuasion as such, the author does stress the importance of making the biblical message, which is couched in different cultural and situational terms, relevant to modern hearers. The implication is that a message is more apt to be accepted if it is salient to the hearers.

Conclusion - "Y": This book cannot be analyzed along the lines proposed by this paper due to a lack of information. It would not be fair to "read into" the sparce and scattered references something that is not there.

4. Braga, James. How to Prepare Bible Messages.

Summary/Description

This book is almost exclusively a "how to do it" text. Ted L. Bradley observed in the forward:

> This is not the usual book on sermon preparation which simply describes types of sermons and includes a sampling of the author's best but a true "how-to" manual which guides the individual or class in the step-by-step process of building the sermon.[19]

The book has two sections. The first deals with the definition and description of various types of traditional monological sermons. The second section deals with the mechanics of the sermon construction. The author follows the traditional approach to sermon development, strongly emphasizing the propositional sermon form. The book has 12 chapters covering 200 pages with chapter bibliographies.

The book does not deal with communication to any great extent, but the author does include a chapter dealing with application in which he discusses persuasion. Although the "how-to" theme is also followed here, there are some insights into the author's view of persuasion.

Elements of Communication

Orientation - "C": Braga follows the classical model at this point in that the source determines what is to be said. The preacher is to deliver a message which is already determined by the source. The preacher then accredits the message by his character. His personal credibility or ethos is depended upon to validate the

message as opposed to the contemporary views in which the message is molded or formed to fit the receiver's self-image. Braga's appeal to source credibility is seen in the following reference:

> There is no substitute for a godly life and character. To preach the truth but fail to live it out oneself will never impress anyone; but a holy life with a loving concern for others is the best sermon a preacher can preach.[20]

Braga argues that the preacher's personal credibility takes precedence over the receiver's selective perception; that is, credibility is objectified in the source as opposed to being subjective and within the receiver.

Focus of Dependence - "C": The classical approach is also followed in that Braga advocates a view in which the receiver is seen as a rational creature. Because of this, Braga emphasizes logical discourse in other to lead the receiver to an understanding. He declares that the preacher's "main responsibility is to interpret the Word of God so clearly that all may be able to understand it"[21] This is also the emphasis of Braga's definition of application. ". . . the rhetorical process by which truth is brought to bear directly and personally upon individuals in order to persuade them."[22]

View of the Receiver - "H": Braga apparently follows the humanistic model at this point. In his list of five

things which help make the preacher an effective persuader, he says: "Another qualification which a preacher should possess if he is to apply the truth effectively is an understanding of human nature."[23] He further observes:

> It is of the utmost importance that the homilist have an understanding of human nature with its many complexes. If he is to be successful in persuading people he must know how people are persuaded and he must understand their varied dispositions, attitudes, ideals, and interests. Furthermore, he should be observant of the basic human drives and know how these dispositions are reflected in human behavior.[24]

He elsewhere discusses the necessity of proper audience identification and addressing the sermon to the receiver's needs an situation so as to "strike a responsive chord."[25]

Relationship of Source and Receiver - "Y": There is not enough certain information on this point to make an analysis. The author certainly believes and advocates that the preacher should identify the audience, but he does not necessarily see the co-active audience. In other places, Braga strongly advocates the monologue sermon and does not deal with dialogical or multi-logical sermons. This may indicate that he views the audience as passive or only slightly active.

Results - "C": The general tenor of the book indicates that Braga believes in variable responses.

Other - "X": Braga discusses five means of applying the sermon and states:

> . . . for the minister to obtain the right response to his message, he must be completely dependent upon the working of the Holy Spirit.[26]

He also observes: "After all we have said concerning application, it must ever be recognized that in the last analysis persuasion is entirely the work of the third person of the Trinity."[27]

Conclusion - "C": It is difficult to analyze this text due to its nature, and it may be prudent to simply say it cannot be analyzed and rate it an "Y". On the other hand, Braga himself, as seen above, declared his view that persuasion depends upon the Holy Spirit. It should also be remembered that he evidently advocated the humanistic approach to a critical point, namely the view of the receiver. Due to his lack of attention to the relationship between the source and the receiver and the fact that he followed the classical model with regard to orientation and focus of dependence, it would be fairer to say that he advocates the classical view since the classical approach is dominant.

5. Broadus, John A. On the Preparation and Delivery of Sermons.

Summary/Description

This book is the oldest textbook in the survey and yet it is the third most used text in the survey. Dr. Broadus was professor of homiletics at Southern Baptist Theological Seminary in Louisville, Kentucky. The Book was originally published in 1870. It has undergone several revisions. E. C. Dragan who followed Dr. Broadus at the seminary revised the text in 1897; in 1926, Dragan's successor, Dr. C. S. Gardner, revised the bibliography. In 1944, Dr. J. B. Weatherspoon, himself a professor of homiletics at Louisville, revised the text and this is the form being analyzed in this paper. This book has become one of the most widely read books in the field of homiletics and is still widely used by teachers around the world.

The book itself is very comprehensive. It has five parts: the foundations of the sermon, formal elements of the sermon, functional elements of the sermon, the style of the sermon, and methods of preparation and delivery of sermons. Two chapters deal specifically with persuasion:

Argument and Application. Application is the term used by Broadus for persuasion.

Broadus acknowledged his indebtedness to Aristotle, Cicero, Quintilian, Whately and Vivet.[28] This is a very revealing acknowledgement. It shows that Broadus drew heavily from the classical writers. It also indicates his view of persuasion in that he drew heavily from Whately who advocated the conviction-persuasion duality theory of persuasion. In the two chapters on persuasion which cover 30 pages, there are 15 references to Whately which are footnoted. He also refers to Campbell in these chapters. This only gives a hint of his view, but as these chapters as well as the rest of the book are studied, it is evident that Broadus followed the view that was prevalent at the time and believed the conviction/persuasion dichotomy theory of persuasion.

Elements of Persuasion

Orientation - "C": While discussing the "requisites to effective preaching"[29] (pp. 6, 7) Broadus reveals his source credibility orientation by placing "piety" first in importance in a list of four requests:

> Surely the preacher . . . must not consent to the omission of any discipline of heart and mind and conduct required for preaching effectively.

> Among the requisites piety must be placed first, then natural gifts, knowledge, and skill . . . .Piety is a quality of soul. . . . It is not too much to say that this quality of spirit is the prime requisite to effectiveness in preaching. . . . It gains for him the good will and sympathy of his hearers. . . . Much false theory and bad practice in preaching is connected with a failure to apprehend the fundamental importance of piety in the preacher. Just rhetorical principles, as well as other far higher considerations, imperatively require that a preacher of the gospel shall cultivate personal piety. It is <u>bad rhetoric</u> to neglect it.[30]

This is classical ethos. He elsewhere says, "What a preacher is goes far to determine the effect of what he says."[31]

<u>Focus of Dependence - "P"</u>: Due to Dr. Broadus' view of man as a dichotomous being in which the intellect and will are related by the emotions/imagination (in some places he confuses the two), he takes the view that logical proofs must be supplemented by emotional appeals. He lists three such "motives" that should be applied to:

> It is not enough to convince men of truth, nor enough to make them see how it might be practicable for them to act it out, but we must "persuade men."[32]

He goes on to explain that persuasion is accomplished by "urging some motive or motives for acting . . . . The motives that are harmonious with Christian moral ideals . . . are happiness, holiness, love."[33]

View of the Receiver - "P": Although Broadus does not deal with the subject at length, it can be seen from the above remarks that he sees the receiver as a dichotomous being. He views the intellect, emotions, and will as separate entities with the emotions serving as the means of moving the will.

Relationship of Source and Receiver - "Y": Broadus' view of the role of emotions in persuasion led him to see an emotional relationship between the source and receiver. However, the relationship is not transactional in the sense referred to in the humanistic model. Broadus spoke of the relationship of preacher and hearer in the following terms:

> When a man who is apt in teaching, whose soul is on fire with the truth, which he trusts has saved him and hopes will save others, speaks to his fellow-men, face to face, eye to eye, and electric sympathies flash to and fro between him and his hearers, till they lift each other up, higher and higher, till they are borne as on chariots of fire above the world -- there is power to move men, to influence character, life, destiny, such as no printed page, radio or silver screen can ever possess.[34]

Broadus did not address the matter of "feedback" or a rational exchange between speaker and receiver.

Results - "Y":

Other - "X": In his closing remarks, Broadus introduces some revealing comments about his view of persuasion which do not fit the models:

> After all our preparation, general and special, for the conduct of public worship and for preaching, or dependence for real success is on the Spirit of God. And where one preaches the gospel in reliance on God's blessing, he never preaches in vain. . . .[35]

Conclusion - "P": Broadus' view of the receiver as a dichotomous being is clearly seen where ever he discusses persuasion or application as he calls it. He was in this respect a man of his times and reflected the faculty psychology view of the human psychic.

6. Buechner, Frederick. Telling the Truth.

Summary/Description

This text appeared six times in the survey. In this book Buechner presents a philosophy of preaching. He presents the Christian message as one of tragedy, i.e., "The world where God is absent is a dark and echoing emptiness."[36] He also proposes that the message is comedy, i.e., "God makes himself present" in the world in unlikely ways."[37] He also suggests that the message can

be seen as "fairy tale", i.e., a tale that is too good not to be true."[38]

Conclusion - "Y": This book presents a philosophy of homiletic and cannot be fairly analyzed in the manner followed in this paper. The book is unusual in several ways but is not a homiletic text in the usual sense.

7. Caemmerer, Richard R. Preaching for the Church

Summary/Description

The text is one of the oldest in the 21 most used texts in the survey. In over 300 pages the author set forth a theological-philosophical view of preaching. The book is primarily directed to pastor-preachers and is both devotional and practical.

Elements of Communication

Orientation - "C": The author's view of persuasion is not only source oriented in that the goals and words of the message are choosen by the preacher but the ethos of the speaker is given unusually intense weight. Caemmerer refers to Aristotle's view of ethos[39] and goes on to explain that the preacher himself become the validation of the message.

> The preacher is God's loud speaker, and he speaks the Word of God. But he says it in the way a harp makes music; its own being throbs and vibrates with the sound plucked on its own strings by another hand. Witness is a matter of the total life and the entire person of the preacher. His approach to the hearer goes on long before the sermon in the pulpit begins, and it continues long after the service is over.[40]

Focus of Dependence - "X": Caemmerer presents a message dependent view of persuasion, but in his view the message has a distinct and supernatural power. In describing the goal of preaching as acceptance or turning toward God, he asserts that:

> The Word of God in Christ is the power of God by which this turning begins and continues . . . It is the seed by which the Holy Spirit gives new life in men and the milk by the newborn child is nutured. . . The preacher handles this Word of power toward its goals; he, too, is not ashamed of it. He uses it to turn men God's way, to reach toward God's goals.[41]

He also attributes persuasion to the Holy Spirit.[42] Caemmerer points to the sacraments and the fellowship of the church as allies in persuading the hearers of the message.[43]

Caemmerer also presents a plan for persuasion which is similar to balancing. In this plan the preacher moves the hearer toward the goal, i.e., repentance by showing the malady, i.e., unbalancing and then rebalancing by

preaching from the Bible which presents the cure for the malady.[44]

View of the Receiver - "X": Caemmerer views the hearers of the message in theological terms. In this view the hearer is described as dead, i.e., unable to move toward God and having no inclination to do so. This view of the receiver is not classical nor contemporary but rather views man in theological terms which in turn requires the kind of supernatural persuasion described above.

Relationship of Source and Receiver - "C": Although not much is said about th response of the hearer, Caemmerer does speak of feedback from the hearer.[45] The kind of feedback described is not describing a co-active process, but it does allow for some slight participation by the hearer and thus fits the classical model.

Results - "Y":

Other - "X": As seen above Caemmerer views persuasion as a supernatural phenomenon. In this view the message and the activity of the Holy Spirit are the means of persuasion.

Conclusion -"X": The view of persuasion presented in this volume does not follow any of the models suggested. Caemmerer adopts a view of supernatural persuasion in

which the preacher becomes an instrument as a harp or trumpet is an instrument of sound.

8. Craddock, Fred B. As One Without Authority.

Summary/Description

Dr. Craddock received his Doctor of Philosophy degree from Vanderbilt University. He is professor of New Testament and preaching at the Candler School of Theology, Emory University. This is a 168 page book in its third edition. The book has two parts. In the first part, Craddock discusses the condition of preaching in the 60's and points out various changes that had occurred during the 60's. These changes called for a different method in Craddock's view. In the second part of the book, he proposes a method which he feels fits the times.

Elements of Communication

Orientation - "H": Dr. Craddock's inductive method" begins with the receiver and ends with the receiver and is thus consistently and persistently receiver-oriented. The speaker's responsibility is to know and be open to know the receiver. As the title of the book suggests, Craddock believes that the speaker is without authority

to choose a message or response for the receiver. He condemns deductive or propositional preaching because, in his view, it violates the democratic premise because "There is no democracy" in this method, "no dialogue, no listening by the speaker, no contributions by the hearer . . . one may detect a downward movement, a condescension of thought in the patterns."[46]

Focus of Dependence - "H": Craddock's insistence upon the dialogue method and the democratic principle shows he believes that the receiver is a co-active partner in preaching. Craddock proposes that the sermon begins with the particulars of the receivers' experience and continues in a dialogical process to the conclusion and that "if they make the trip the conclusions are their own."[47] The receiver's self-concept is the focus of dependence in Craddock's view.

View of the Receiver - "H": Craddock's view of the receiver is the determining factor in his view. His view that "the method is the message"[48] is the dominant theme. To Craddock, the traditional deductive monological method revealed the preacher's view of the receivers in which the receivers were passive and were not trusted to think for themselves. He insists that the democratic premise

demands a co-active, self-persuasion, "Unless there is room to say 'no' there is no room for a genuine 'yes'."[49] He further states:

> Every man has the right to be fully human and this means the right to choose for himself.[50]

> Such is the condition of the listener: he can hear and he can be heard.[51]

> Fundamental to induction is movement of material that respects the hearer as not only capable of but deserving the right to participate in that movement and arrive at a conclusion that is his own . . .[52]

This is the exact view advocated by those who follow the humanistic view. Craddock follows this view consistently.

Relationship of Source and Receiver - "H": Craddock advocates the co-active relationship. In his method the listener is a partner in dialogue. He says, "Without question, preaching increases in power when it is dialogical, when speaker and listener share in the proclamation of the Word."[53] He further observes:

> Now to be effective, a preacher must expose himself to all the dangers of the speaking (rather than the speech) situation. He not only trusts his words to the hearers, but he opens himself to their response. He believes the sermon needs the hearers to be complete.[54]

Results - "H": It is evident that Craddock believes that the speaker must leave the receiver free to respond. The response may vary from complete acceptance to rejection.

In a real sense, however, Craddock is advocating self-persuasion; that is, the receiver chooses those aspects of the sermon which correlate to his view of him or herself and his or her goals.

Conclusion - "H": Craddock follows the humanistic model at all points in this analysis. He does not offer any other means of persuasion other than the use of a strong imagination to make concepts concrete and congruent with the receiver experiences.

9. Crum Milton. Manual of Preaching.

Summary/Description

Crum's view of human motivation and persuasion is a very interesting one. He combines elements of the classical model and the contemporary model in such a way that it is difficult to analyze along the proposed lines, but, due to his heavy reliance upon perceptual psychology, it appears to be a fairer assessment to say that Crum follows the humanistic model.

Elements of Communication

Orientation - "C": Crum places a great deal of emphasis upon the personal credibility of the source. He explains what preaching is in the following terms:

> Preaching as person-to-person telling is neither reading a manuscript nor performing a memorized outline. Rather, for me such preaching is one person, a pastor and friend, authorized to speak, after thoughtful preparation, telling a message which speaks to me . . . .[55]

He elsewhere asserts that the preacher must himself have believed and been changed by his message as a prerequisite to telling others. It is intimated that this change will credentialize him before his hearers.[56]

Focus of Dependence - "C": Crum believes the message of the preacher serves as a catalyst for change. This is to be done by unbalancing the cognitions of the receiver and then offering a new perception through the message.

> In a sermon, the pain of God's loving, transforming wrath, which accompanies "sin word-perception-behavior", can be described; this description represents the pain. This pain experienced in the sermon event serves as the catalyst for a desire to change.[57]

Crum describes the movement in a sermon as consisting of five dynamic factors:

1. An explanation of symptomatic behavior;

2. Identification of the root of the behavior (that is, "sin word-perception-behavior complex";
3. The resulting consequences (unhappy);
4. The Gospel content as an alternative to the old way of believing and perceiving; and
5. The new results which follow from the new way of believing and perceiving.

This movement in Crum's view constitutes a means of persuasion. In order to understand this, it is necessary to understand his view of the receiver and motivation.

View of the Receiver - "H": Crum adopts the view of perceptual psychology that human behavior is determined by an individual's perception of himself and the world around him at the moment of acting. To Crum,

> a person can no more voluntarily act contrary to the root beliefs and perceptions which dominate his or her mind and heart than can an evil tree bear good fruit or a good tree bear evil fruit.[58]

Crum cites Benjamin Whorf to support his view that "we perceive through the framework of our languages."[59] He concludes from this that "as preaching implants the language of faith we will perceive through the eyes of faith."[60] He cites Combs and Snygg to support his view that "we behave according to our perceptions"[61] and that beliefs are a part of our perceptual field. He further

cites the perceptual motivational theorists Combs and Snygg to support his view that behavior is changed by changing perception.[62]

Crum proposes that "as long as I engage in a particular pattern of wording and perceiving, I will engage in a corolary pattern of behavior."[63] He advocates that a preacher should attempt to use cognitive dissonance and "when a person begins to perceive certain behavior as silly or ineffective a psychic kind of pain follows." He identifies this pain as "God's loving transforming wrath which accompanies a "sin -word-perception - behavior. . . "[64] His solution is to offer the Gospel alternative of "faith-word-perception-behavior".[65]

Relationship of Source and Receiver - "Y":

Results - "H": Results vary as perceptions change. Crum does not view the receiver as someone to be manipulated, but "helped."[66]

Other - "X":

Conclusion - "H": Crum constructs a theory of persuasion based upon perceptual motivation theory and the cognitive dissonance theory. He says little about sermon form except to condemn moralistic exhortations. It is assumed that Crum would leave the monological approach intact. His advocation of personal credibility follows classical

lines, but on the whole Crum advocates a contemporary humanistic approach. He does suggest that "we can be provided with new words which, when God the Father speaks His Word to us through God the Son with the power of God the Spirit, reframe perceptions and thus designate new behavior."[67] At this point he appears to advocate an approach not covered in the four proposed models.

10. Cox, James William. A Guide to Biblical Preaching.

Summary/Description

Cox is professor of preaching at Southern Baptist Theological Seminary at Louisville, Kentucky. This 115 page book is a "how to" book. It does not deal with communication theory and does not lend itself to the analysis proposed here. Cox does speak of needs theory and the motivated sequence, however he does not explain either one.[68] Since there is so little material concerning persuasion, the book cannot be fairly analyzed. Cox does advocate the use of logic and proposed several forms of logic.

11. Davis, Henry Grady. Design for Preaching

Summary/Description

This book was published in 1958 and appeared in the survey more often than any other book. The book's popularity probably lies in the fact that it presents "a critical apparatus, a basis for discrimination, which can be used with any sound method of working."[69] The apparatus itself consists of a series of questions that enable a person to move from thought or "sermon idea" to the construction of a completed sermon. The process involves both content and form in a reciprocal relationship in which substance (content) determines form and form shapes the substance. Davis proposes a series of seven questions as a means of planning and testing a sermon so as to achieve sound results. The first two questions, "what is the man talking about?" and "what is he saying about it?" are questions which concern organic structure. The others deal with functional form. Davis adopts the view that there are three functional forms: proclamation, teaching and therapy i.e., exhortation. Although Davis raises some questions about the degrees or extent persuasive preaching should be employed he reluctantly conceds to the need for some such preaching[70].

Elements of Communication

Orientation - "C": Davis' assumption is that the source determines the message which is appropriate for the receiver. In his discussion of the motives to which a preacher should appeal he spurns "self-interest" as "sub-Christian."[71]

Focus of Dependence - "C": Davis presents a view of "preaching" in which the message is of the essence.[72] Content and form are merged in this view. The content, i.e., the Gospel must be preached and preaching is the proclamation of the Gospel. In addition to this structural-content relationship, Davis insists that there is power in the message to accomplish its purpose.

View of the Receiver - "C": Although Davis does recognize that the hearer has some part in the "hearing situation" he never-the-less sees the receiver as only slightly active in the communication process. Davis views the receiver in classical terms and at times seems to advocate the hypodermic needle approach to persuasion. In fact he views persuasion as a means of "healing" the receiver if that receiver will only accept the medicine.[73]

Relationship of Source and Receiver - "C": The receiver is relatively inactive while the source determine the

message and delivers it to be accepted or rejected by the receiver. There is a one-way relationship.

Results - "Y":

Conclusions - "C":

Davis wrote in the mid-fifties before the characteristics of the humanistic model became widely accepted. He rejected Freud's view of human nature[74] and appeared to embrace the classical view.[75] It is probable that Davis had no systematic view of persuasion but rather accepted the classical view without serious questions.

12. Fant, Clyde E. Preaching for Today.

Summary/Description

This is the second most popular in the survey. This book could have been entitled: Incarnational Preaching. Fant set forth a philosophy of preaching which attempts to weld the objective and subjective approach to preaching into an approach based upon the Christian theology of the incarnation. In the approach advocated by Fant ". . . the mysterious divine-human preaching event . . . is neither all of man nor all of God, but . . . Partakes of both with precisely the same degree of mystery and humility as that reality in Jesus of Nazareth."[76] This attempt to avoid

extremes of the exclusively divine on the one hand and the exclusively human on the other becomes Fant's primary concern.[77]

Elements of Communication

Orientation - "C": Fant exhibits a definite source orientation in his discussion of the nature of charisma and its relation to the preacher. After offering some causions on the subject he advocates it and suggests that a preacher can be and should be charismatic. He points to eight personal traits of the charismatic preacher. He further suggests that these honest traits will increase the preachers credibility[78]

Focus of Dependence - "C": Fant's attempt to reconcile two extreme approaches is evident at this point. He in effect says that the message and ". . . the contemporary situation are not mutually exclusive.". This approach attempts to recognize the need of speaking to the "personal and corporate problems which people face" as well as adhering to the historic Christian message.[79] In this attempt Fant appears to follow the classical model more closely than the humanistic model, but in fairness to Fant it must be recognized that he attempts to reconcile the two approaches.

View of the Receiver - "H": Fant's attempt to humanize preaching by recognizing the humanity of both the preacher and the receiver is tacit recognitian of the importance of the humanistic model. Fant consistently views the receiver as a rational-emotional whole who is not to be manipulated but respected.[80]

Relationship of Source and Receiver - "H": In his discussion of impact Fant comes close to setting forth a theory of persuasion which recognizes several humanistic principles. He speaks of communion in terms very close to Kenneth Burkes' theory of consubstantiality.[81] He suggests that although there is a danger of abusing this that it is a vital aspect of communication. He further suggests that the "greater the distance in communication the less the impact."[82] This is another way of saying that proximity of stimuli determine its effectiveness. He also recognizes that threat (or as he says shock) interrupts communication.[83] This is a principle also recognized by self-concept theory. Results - "Y":

Conclusion - "H": Although Fant does not discuss persuasion at length, when he does discuss it he appears to follow the humanistic model. His primary concern is to reconcile human and divine elements in preaching.

13. Fitzgerald, George. A Practical Guide to Preaching

Summary/Description

This book appeared four times on the survey. George Fitzgerald is an editor for Paulinst Press. He was formerly an instructor in homiletics at the Catholic University of America. This book, as indicated by the title, is a very practical approach to preaching and sermon preparation. In addition to the contents of the book itself there are seven appendices with added practical helps and aids.

The book does not lend itself to a theoretical analysis such as the approach used in this paper. There is insufficient information to fairly appraise Fitzgerld's view of persuasion.

14. Jensen, Richard A. Telling the Story

Summary/Description

This book is a commentary on "hermeneutical/homiletical relationships"[84] Jensen points to Marshall McLuhan as the primary influence upon his view of preaching.[85] Jensen also uses the hemisphorisity of the brain as support for his view that "electric people . . . who

have not grown up in [the Gutenburg world] . . . are generally bored by Gutenburg preaching," or what Jensen refers to as diadactic preaching.[86] The point Jensen is making is that contemporary audiences are less verbal, linear, analytic and logical then previous audiences. The reason for this is the presence of media which involve more than one sense perception. The contemporary or electric audience need to have both sides of brain stimulated at the same time.

Jensen analyses three sermon forms, diadactic, proclamatory and story sermon, and gives examples of each. He relates the didactic form to Gutenberg hermeneutics. Among the characteristics of this type of sermon Jensen mentions that they are "aimed primarily at the hearer's mind." Jensen further observes that this is the dominate form of our times.[87] He further asserts that this is not "preaching", which proclaims and announces, but "teaching" which explains and clarifies. Jensen believes that teaching is a necessary function but that it is different from preaching. He isn't saying that people act entirely apart from teaching but that they act holistically and not on the basis of logical analysis.

The book itself is devoted to explaining, analyzing and giving examples of these three types of sermons.

Jensen attempts to make a strong distinction between preaching and teaching. He also comes close to making a distinction between cognitive and affective processes which would dichotomize the two. He does not, however, advocate an approach to persuasion which would follow the pre-modern model.

Elements of Communication

Orientation - "Y": Jensen's emphasis upon hermeneutical principles indicates a source orientation, but there is not enough information to make a clear-cut analysis. It is fairer to say that Jensen does not address the subject.

Focus of Dependence - "X": Jensen takes a very strong view of the message. His view is not simply that logical proofs or other message content factors convince or persuade the receiver, but that the preacher's message is in and of itself able to persuade. Jensen says:

> The faith engendered in the hearer is faith created by a living enounter with God's word . . . Preaching participants in the creative power of God's word. . . We preach. Something happens. The preached word has the power to create what it announces . . . faith comes from what is heard . . . I take this to be a very high view of preaching. Faith comes from what is heard, that is, preaching is an instrument for creating faith.[88]

View of Receiver - "H": Jensen insists upon a recognition of the autonomy of the receiver. For this reason he advocates an indirect approach, i.e., story telling. . . fairy tales . . . don't take us directly to the point. They ease us into a world of make-believe where the good news possibilities of the gospel are hinted at in an oblique way. In the world of fairy tale we are not confronted with the Gospel. There is no direct encounter that leads us to decision for or against.[89]

He is not advocating that preachers tell fairy tales but rather that the use stories in the manner of C. S. Lewis and J. R. R. Tolkien. Jensen asserts that cognitive preaching will not be received by people who perceive through a right brain modality. His suggestion is that story telling can reach both hemispheric modalities.[90] He points to Kierkegaard as an example of a preacher who ". . . had ultimate respect for the privacy of the listener. He did not wish to thunder directly into their ears. He hoped to indirectly elicit the decision of faith."[91]

Relation - "H": Jensen views the relationship between speaker and receiver in co-active, humanistic terms. His view is that "story preaching invites the hearer into the world of the imagination in order that within the context of that world the hearer might participate. . ."in the

message. Jensen asserts that this method of discourse enables the hearer to participate without threat. He also believes that the listener will finish the story himself in self-chosen ways.[92] This is full recognition of the co-active relationship.

Results - "H": Jensen is so sensitive to the receiver's privacy and autonomy that he at times seems uninterested in results. His view is that each hearer appreciates the message in self chosen ways.

Other - "X"

Conclusion - "H": Jensen's view of the "word" is also linked to his view of the Holy Spirit who will . . . "drive the reality of the text into the reality of the human lives now confronted by the text.[93] At this point he is advocating an approach to persuasion which does not fit the models, but at bottom he adopts the humanistic approach to persuasion.

15. Jones, Ilion T. Principles and Practice of Preaching

Summary/Description

This is the second oldest book in the survey, second only to On the Preparation and Delivery of Sermons by John

Broadus. Jones, like Broadus, follows the pre-modern model but does not go into the detail that Broadus did. The subtitle describes the book as a "comprehensive study of the art of sermon construction."

Jones observes that "the ultimate objective of all Christian preaching is to persuade listeners to believe".[94] He cites the meaning of the word for "preach" as "beseeching or enticing."[95] He elsewhere states that: "a sermon is not a sermon if it does not move the listeners to do something about the message it contains."[96]

Elements of Communication

Orientation - "C": Jones is source orientated in that, to him, the source chooses the message and its form and validates the message by his/her personal credibility. Jones states this concept in these terms:

> The people want the kind of faith they can tell has taken hold of the preacher, has worked in his life. . . . The language of action, of deeds of experience is the real genius of the Christian religion.[97]

Focus of Dependence - "X": In the first chapter, Jones discusses the "background of preaching." In this chapter Jones sets forth a view of message dependence which does not fit any of the models. To Jones to preach is more than to "say something" it is to "do something." In this

view the "Word" and the proclamation of it has the weight of a divine activity.

> A sermon is not a lecture, an essay, a theological dissertation, a discussion of social political, and world affairs, or instruction in morals, but God's saving approach to the souls of men and women . . . Preachers are partners with God in his continuing redemptive activity[98]

View of Receiver - "P": Jones views the receiver in faculty psychology terms as a dichotomous being. He advises that illustrations are

> the most effective way of the judgments, arousing the emotions, and moving the will . . .[99]

This is a typical statement of persuasion in terms of the pre-modern model.

Relationship of Source and Receiver - "Y": Jones speaks of speaker-listener relationships but not in sufficient detail to make a fair assessment. It is probable that Jones views the audience as only slightly active but there is not enough information to be certain.

Results - "P": Jones follows the pre-modern view. He allows for variable results but believes that persuasion only occurs when someone is persuaded[100] Jones is results oriented.

Conclusion - "P": Although Jones does not deal to any great extent with communication theory he can be fairly

described in pre-modern terms. He views the receiver as dichotomous being, and thus he follows the pre-modern model.

16. Lowry, Eugene. The Homiletical Plot.

Summary/Description

Although this text is not widely used (it occurred three times in the survey), it offers a clear explanation of the approach to preaching he advocates. The presence of the word "plot" in the title is more than incidental. Lowry presents an approach to preaching which is similar to that of Fred Craddock, (see text no. 8 in this chapter) and Buechner (see text no. 6 in this chapter), and Jewsen (see text no. 14 in this chapter). Lowry proposes an approach to the sermon as preached consisting of "five basic sequential stages."[101] These five states are much the same as those in the literary plot.

1. upsetting the equilibrium (unbalancing)
2. analyzing the discrepancy
3. disclosing the clue to resolution
4. experiencing the Gospel
5. anticipating the consequences (results)

He offers an easy way to remember these steps: 1--oops; 2--ugh; 3--aha; 4--whee; and 5--yeah. Lowry apparently believes that following this sequence is sufficient to accomplish the preacher's purposes.

Elements of Communication

Orientation - "C": In Lowry's view the source is of utmost importance. He proposes that the story plot enables the preacher to escape the dilemma of concentration upon the message or the congregations' felt needs.

> It seems clear that if we begin the sermonic preparation process by concentrating on the 'theme' or 'topic' the idea remains static . . . likewise, a 'problem' or 'need' is also a thing -- as dead as a 'theme'. On the other hand, if a sermon is perceived as a 'plot' formed and shaped by the interaction of problem and them, the sermon idea begins to take on life.[102]

The fact remains that Lowry is source oriented in that the preacher formulates both the questions and the answers.[103]

Focus of Dependence - "X": Lowry's view of cognitive unbalancing is very close to Lewins and in this way is very close to mechanistic behavioralism. He stops short of a mechanistic view in that he emphasizes the logical processes. Lowry, however, has a view of persuasion in which even the receiver is not responsible to respond because God must enable him/her to respond.

> The focus of our preaching is upon the decisive activity of God, not upon us, and hence the climax of any sermon must be stage four . . . human response is subsequent to that experience -- and consequent of it. . . and even our response is a divine Gift.[104]

In Lowry's view it is inappropriate to urge the receiver to respond because this ". . . asking of human response constitutes a form of works righteousness, no matter how much the preacher tries to avoid it."[105] This view of dependence does not fit any of the proposed models. It in effect makes persuasion concidental to preaching but not a result of preaching or the thing preached. This, says Lowry, is because of his theology.[106]

View of Receiver - "X": As noted above Lowry takes the view that the receiver is unable to respond to the message. This view of the receiver arises from Lowry's theology. It is evidently his belief, that the unconverted person is not free to choose and this is so until after the person is converted. Lowry states it this way. ". . . Freedom is not an interior human capacity which needs but a homiletical push from time to time in order to function. Freedom is a consequence of the grace of God. Human freedom is therefore not a reservior of capacity the preacher seeks to shape into a 'decision for Christ' by means of the sermon. Human freedom is the capacity for

choice that is generated by the Gospel of Jesus Christ as proclaimed.[107]

Relation of Source and the Results - "Y":

Conclusion - "X": Lowry uses the standard literary plot upon which to build a very unusual approach to preaching. He uses a tool of modern psychology (balancing/unbalancing) but does not depend upon that tool as a means of persuasion. His theological presuppositions preclude such dependence. His view of persuasion is actually a view of non-persuasion. In this view the preacher does not persuade but rather proclaims a message and then persuasion occurs without human help.

17. Mitchell, Henry. The Recovery of Preaching

Summary/Description

This text gives explanation and justification of the art of black preaching. Mitchell traces the history of black preaching style to its roots in African culture and explains how the African forms were given cognitive content during the early oppression of blacks in America. The preaching form consists of cultural remnants the slaves brought with them from Africa. These cultural forms were designed to communicate to the whole person

both cognitively and affectively. Mitchell uses both well reasoned arguments and striking illustrations to show the powerful and moving effect of such preaching. He also makes some concrete suggestions as to how black preaching forms can be used by preachers and churches of other traditions.

Elements of Communication

Orientation - "C": Mitchell follows the classical model and advocates that the preacher should become an artist of transconscious communication. In order to attain this art, Mitchell asserts that personal belief is required in order to call for faith in others. He also adopts the view that "one cannot generate a rerun of an experience one has never had personally."[108] He elsewhere states that "the story must be internalized in the preacher, peopled by characters he has known for years and for whom he has such deep feelings that he can authentically recreate the action and communicate the experience.[109] In discussing the preachers role:

> The genius of the Black preaching model starts with the role assignments of the Black mass audience . . . He is held in the esteem of an intimate father-figure, but serving at the same time as messenger from heaven and advocate of the member's just causes on earth.[110]

This high respect afforded to the preacher by the audience helps assure the acceptance of his message. Mitchell explains that this authoritative position grows out of African chief-tribal relationships and a belief that the preacher is God's chosen instrument of communication.[111]

Focus of Dependence - "H": Mitchell's belief is that the message should be directed to the "decisive process" of the whole person that "lies in the combination of the intellectual with the less rational equally valid process.[112] He explains these less rational processes as what we refer to as "feelings." "While all human communication partakes of the emotional or the appeal to the less rationally conscious, the best of the Black preaching tradition has synthesized the appeal to the conscious and the so-called unconscious with a unique clarity and intensity."[113] Mitchell is not denigrating cognitive appeals or content; what he is calling for is a balanced appeal to the whole man. In this way he sees persuasion in humanistic terms.

Mitchell believes that effective sermons are those which can be perceived through the hearers' frame of reference.[114] He advises preachers should understand the audience experience both individually as well as commun-

ally.[115] Related to this concept is his view that a preacher should seek to preach on subjects that are important or weighty to the hearer.[116] He also suggests that effective preaching is that which meets the spiritual needs of the audience.[117] He also believes that the Bible is authoritative but recognizes that this authority must be recognized by the receiver in order to be effective.[118]

With regard to persuasion Mitchell feels that language should be used by the speaker as a means of identifying with the receivers.

> Since it is obvious that identity cannot be divorced from speech, the least one can do is to be sure that the personal image inevitably projected is as close as possible to persons listening.[119]

Mitchell gives a great deal of emphasis to the matter of dialect. The conclusion he apparently reaches is that dialect (non-standard English) properly used can both enhance communication and be a signal of consubstantiality.

> People respond best to some hearing of their native tongue, whether they be 'mountain people' from Appalachia, Mexican Americans, or anybody else. The best compliment you can pay them is to join them in their speech . . .[120]

In his general theory of persuasion, Mitchell sets forth the following principles.[121]

1. Major in the Great Themes of Scripture
2. Answer peoples deep and real need
3. Encourage participation by audiences
4. Use proper emotional pace
5. Have one main theme and do not digress

View of the Receiver - "H": The main point of Mitchell's view of the receiver is that the receiver is a rational-emotional whole with no dichotomy of consciousness.[122] He believes that the receiver is motivated toward self=fulfillment and that effective preaching recognizes this.[123] He also sees the receiver as a unique person who hears the message through a unique frame of reference.[124]

Relationship between Source and Receiver - "H": Mitchell strongly advocates the story telling approach to preaching. He also believes that the receiver is an active participant in the sermon. He describes a typical sermon in which there are well known clues given by the preacher throughout the sermon, that encourage the receiver's joyous and predictable participation by persons caught up in a story which they literally help tell.[125] In Black preaching there is a dialogue that develops into a fully co-active story.

Results - "H": Mitchell sets forth a view of preaching in which the sermon moves through several stages and is climaxed by celebration.

> Celebration is that filling climax to a balanced proclamation which has already included exegesis, explosition, explanation, application, and deeply meaningful illustration."[126]

In this view the individual is left free to respond in self-chosen ways and to the degree and extent he/she chooses.

"Other - "Y":

Conclusion - "H": Mitchell follows the humanistic model almost exclusively. His view of the receiver and the co-active relationship between speaker and receiver reveal his humanistic approach.

18. Robinson, Haddon. Biblical Preaching

Summary/Description

Haddon Robinson received his Doctor of Theology degree from Dallas Theological Seminary and his Doctor of Philosophy degree from the University of Illinois. He has had classroom experience and is presently the president of Conservative Baptist Theological Seminary.

The subtitle to this book which was designed as a text is, The Development and Delivery of Expository

Messages. This indicates the nature of the book. Robinson develops and explains ten stages in preparing an expository sermon. These ten stages are developed in chapters three through eight. The first two chapters of the book serve as an introduction to the discussion of these ten stages. Chapters nine and ten discuss the style and delivery of a sermon.

The book, presents a method of preparing an expository sermon. As such it does not deal with communication theory to any great extent. Robinson deals with inductive and deductive sermons. He urges the use of logical proofs and mentions Maslow's needs theory, but takes little note of persuasion. This is a how to do it book and cannot be fairly evaluated along the lines proposed in this paper. This is not to say that Robinson makes no use of communication theory. His uses are ecclectic and non-systematic.

19. Skudlarek, William. The Word in Worship

Summary/Description

The author of this text is the dean of the School of Theology at St. John's University and Rector of St. John's Seminary. This book is one in the Abingdon Preacher's Library edited by William D. Thompson. It is 111 pages in

length and deals with liturgical worship in both the Roman Catholic and Protestant churches.

Skudlarek examines the liturgical year, the lectionary, and the sacraments such as the Eucharist Baptism, Wedding , and Funerals and relates each to preaching. He does not deal with communication theory or with persuasion; the book, therefore, cannot be analyzed as here proposed. There is not enough information relating to the subject of this paper to reach a conclusion about Skudlarek's view of persuasion and is shown in the chart by the letter "Y".

20. Steimle, E., et.al. Preaching the Story

Summary/Description

Edmund Steimle is professor of homiletics emeritus at Union Theological Seminary. He along with two of his former students, Morris Niedenthal and Charles Rice, who themselves teach homiletics, are the authors of this book. They have also incorporated chapters contributed by Gilbert E. Doan, B Norman Neaves, Ardith Hayes, Thomas Herin and Donald J. Allen.

The authors of this book state the purpose of the book as follows:

> We are looking for a model that could free from sterotypes and be useful to students in seminaries as well as to persons who have been preaching for a long time. We need a model which does balanced justice for all four basic components of preaching: The preacher, the listener, the ecclesiastical and social context and the message.[127]

The model proposed by this book is that of the storyteller. They define preaching as "shared story".[128] It is within this context that the authors set forth their view of preaching.

Elements of Communication

Orientation - "C" Rice points out that the effect of the message depends largely upon the speaker's standing in the opinion of the receivers.

> As with our paradigmatic storyteller, the question arising from curiosity is mixed with the question of credibility: does the preacher believe what he or she is saying? Is there any evidence in the preacher's life that the preacher believes what he or she is saying?[129]

He also develops the idea of the speakers humanity:

> Who then is this person who is preaching? First of all, a human being. And the preacher who gives to a listening congregation no convincing evidence of that shared membership in a common humanity is a preacher who has already forfieted any right to be taken seriously.[130]

In addition to this classical description of ethos, Rice points out that the preacher's message gains acceptance by

the receivers because it is the Bible story and because he is an ordained messenger.[131]

Focus of Dependence - "H": The concept of storytelling has at bottom two basic concepts. The first is that all people participate in a common story, and the second is that the message is framed in a common biblical tradition.[132] These two concepts form the basis for the use of commonality to encourage acceptance from the receiver. As the authors describe it:

> When the signal is given, we know and the knowing is simply a matter of our being human -- that this is not a time to question, to analyze, to do anything. It is a time to lean forward, to enter in, to let ourselves be moved along to follow . . . the storyteller and the circle bend to each other.

View of the Receiver - "H": The writers are agreed upon their view of the receiver whom they see in terms of the humanistic model.[133] They view the receiver as an autonomous-rational-emotional whole and thus they insist upon a holistic approach to preaching.

Relationship between the Source and Receiver - "H": The storytelling approach is co-active and transactional in nature. In the words of the authors the source and receiver "blend" in the process of storytelling and the consequent story is one in which all are participants.[134]

This process is facilitated by a diaological approach to preaching.[135]

Results - "H": The author's emphasis is on the personal freedom and dignity of the receiver which should dictate the speakers view of the receiver's response.

> . . . presentation -- as narrative, allusion, suggestion -- invites and intrigues. It respects the listener's freedom to make up their own minds, and at the same time invites them to participate in other structures of the church's life where there can be fuller opportunity for discussion, dialogue, and debate.
>
> So the fabric of the sermon by reflecting more faithfully the fabric of the biblical source of its message in its secularity, its dialogical character, its drammatic story from in the indicative mood, and its lean and spare style, may speak to the person come of age in terms which will give the gospel a hearing at least, even if in their freedom some persons may well reject it. But what more are we called to do as preachers if not to preach for a verdict?[136]

Other - "Y"

Conclusion - "H": The authors of this text have clearly and forcefully presented the case for preaching as story-telling. Their view of the elements of communication involved in persuasion follows the humanistic view.

21. Sweazey, George. Preaching the Good News

Summary/Description

The author explains in his introduction that this book is intended as a text for first-year students as well as preachers who need a fresh outlook. The text addresses such matters as:

What Preaching can do

How to use words effectively

Where to find enough material for sermons every seven days.

What makes people want to listen?

How to use the Bible and how not to abuse it, etc.

The book discusses the basics, the technique, the material, the subjects and the participants of preaching.

Elements of Communication

Orientation - "C": Sweazy advocates a source oriented approach. He describes the sources of the speaker's authority as: His commission, his special training, and the authority of the church.[137] The preacher chooses the message and encodes in it in his way.[138] The author refers to classical ethos and points to the speaker's

skills, knowledge, and attitudes as means of persuasion.[139] Sweazy also discussed Aristotle's three essential qualities for persuasive oratory, i.e., manliness, kindliness, and wisdom. In his comments Sweazy sets forth a classical view of source orientation.

Focus of Dependence - "X": Sweazy advocates the use of emotional appeals in Aristotilian terms, [140] but then devotes more time describing a form of persuasion which does not fit any of the models. He states that "a more than worldly help is given to a sermon by its more than worldly subject matter."[141] He also affirms that, "The power of God is given to preaching through what the Holy Spirit is doing in the hearers hearts."[142] The general tenor of Sweazy's comments indicates that his focus of dependence is upon a supernatural element not present in any of the models used in this analysis and therefore is marked with"X".

View of Receiver - "H": Sweazy devotes an entire chapter to a discussion of the role of the hearer in the preaching context.[143] In this chapter Sweazy indicates his belief that the hearer is an intelligent autonomous being. Throughout the book Sweazy gives this kind of view of the hearer even suggesting that the hearer should have a part in sermon preparation.

Relationship between the Source and the Receiver - "H": In the section of the book in which he discusses "the participant" Sweazy gives the hearer an active role. He refers to "feedback". He falls short of making the hearer a partner in the communication process but does see the hearer as of great importance in the process. In the author's view the hearer is more important than in the classicial model and is therefore more closely identified with the humanistic model.

Results - "H": The book describes the response or results of the sermon in flexible terms. The hearer can respond by acceptance or rejection or in varying degrees in between.[144] This is in keeping with the humanistic model.

Other - "X": Sweazy places dependence upon the Scriptures as a supernatural message. He also expresses a belief that the Holy Spirit is vital to persuasion.

Conclusion - "H": Sweazy follows contemporary views of communication especially the Shanon-Weaver model[145] He follows the humanistic model in his view of the receiver and his view of the relationship between the speaker and his view of the results of the sermon. He also described a view of persuasion which depends upon a supernatural element not present in any of the proposed models.

The results of the analysis of these 21 books can be seen in Table 1. The table lists the last name of the author of each of the 21 books in the first column. Beside each author's name are listed the elements of communication that formed the basis of the analysis. In column 6 any other approach is listed. In each of the columns the approach followed by the book is listed. The approach is indicated by: a "C" for the classical model, a "P" for the pre-modern model, a "H" for the humanistic model and a "M" for the mechanistic model. The last column to the right indicates the dominant model and the subordinate models in each book. A "Y" on the chart indicates there was insufficient information in the book to be analyzed at that particular point.

Books	Orientation	Focus of Dependence	View of Receiver	Relationship	Results	Other	Conclusion
1. Achtemeier	C	C	H	H	H	X	Hcx
2. Baumann	H	H	H	H	H	X	Hx
3. Best	Y	Y	Y	Y	Y	Y	Y
4. Braga	C	C	H	Y	Y	X	Hcx
5. Broadus	C	P	P	Y	Y	X	Pex
6. Buechner	Y	Y	Y	Y	Y	Y	Y
7. Caemmerer	C	X	X	C	Y	X	Xc
8. Craddock	H	H	H	H	H	Y	H
9. Crum	C	H	H	H	C	X	Hcx
10. Cox	Y	Y	Y	Y	Y	Y	Y
11. Davis	C	C	C	C	Y	Y	C
12. Fant	C	C	H	H	Y	Y	Hc
13. Fitzgerald	Y	Y	Y	Y	Y	Y	Y
14. Jensen	Y	X	H	H	H	X	Hx
15. Jones	C	X	P	Y	P	X	Pxc
16. Lowry	C	X	X	Y	Y	X	Xc
17. Mitchell	C	H	H	H	H	Y	Hc
18. Robinson	Y	Y	Y	Y	Y	Y	Y
19. Skudbarck	Y	Y	Y	Y	Y	Y	Y
20. Steimle et al.	C	H	H	H	H	Y	Hc
21. Sweazey	C	X	H	H	H	X	Hxc
-key to chart-	C_{12}	E_5	H_{10}	H_9	H_7	X_{10}	
C = Classical = 20	H_2	X_5	X_2	C_2	C_1		
P = Premodern = 4		C_4	P_2		P_1		
H = Humanistic = 33		P_1	C_1				
M = Mechanistic = 0	X = Other = 7			Y = insufficient information = 41			

[1]Elizabeth Achtemeier, Creative Preaching: Finding the Words, (Nashville: Abingdon Press, 1980), on cover.

[2]Ibid.

[3]Ibid., p. 37.

[4]Ibid., p. 14.

[5]Ibid., p. 18.

[6]Ibid., p. 19.

[7]Ibid., p. 35

[8]Ibid., p. 18.

[9]J. Daniel Baumann, An Introduction to Contemporary Preaching (Grand Rapids: Baker Book House, 1972), p. 21.

[10]Ibid., p. 21.

[11]Ibid., p. 22.

[12]Ibid., p. 223.

[13]Ibid., p. 26.

[14]Ibid., p. 259.

[15]Ibid., p. 26.

[16]Ibid., p. 224

[17]Ibid., p. 246

[18]Ernest Best, From Text to Sermon: Responsible Use of the New Testament in Preaching, (Atlanta: John Knox Press, 1978), on cover.

[19]James Braga, How To Prepare Bible Messages, (Portland, Oregon: Multnomah Press, 1977), p. ix.

[20]Ibid., p. 176.

[21]Ibid., p. 175.

[22]Ibid., p. 174

[23]Ibid., p. 177.

[24]Ibid., p. 178.

[25]Ibid., p. 181.

[26]Ibid., p. 179.

[27]Ibid.

[28]John A. Broadus, On the Preparation and Delivery of Sermon, (New York: Harper and Row, [revised by J. B. Weatherspoon] 1944), p. xii.

[29]Ibid., p. 7.

[30]Ibid., p. 377.

[31]Ibid., p. 315.

[32]Ibid., p. 215.

[33]Ibid., p. 3.

[34]Ibid., p. 377.

[35]Frederick Buechner, Telling the Truth: The Gospel as Tragedy, Comedy, and Fairy Tale. (New York: Harper and Row, 1977), p. 98.

[36]Ibid.

[37]Ibid.

[38]Ibid.

[39]Richard R. Caemmerer, Preaching for the Church, (St. Louis, Missouri: Concordia Publishing House, 1959), p. 38.

[40]Ibid., p. 44.

[41]Ibid., p. 16-17

[42]Ibid., p. 38.

[43]Ibid., p. 39

[44]Ibid., p. 87, 89.

[45]Ibid., p. 39.

[46]Fred Craddock, As One Without Authority (Nashville: Abingdon Press, 1979), p. 55.

[47]Ibid.

[48]Ibid., p. 15.

[49]Ibid., p. 17.

[50]Ibid., p. 61.

[51]Ibid., p. 65.

[52]Ibid., p. 19.

[53]Ibid., p. 30.

[54]Ibid., p. 50.

[55]Milton Crum, Manual of Preaching (Valley Forge, Pennslyvania: Judson Press), p. 25.

[56]Ibid., p. 16.

[57]Ibid., p. 120

[18]Ibid., p. 18

[59]Ibid., p. 117.

[60]Ibid., p. 120.

[61]Ibid.

[62]Ibid., p. 51.

[63]Ibid., p. 55.

[64]Ibid., p. 60.

[65]Ibid., p. 62.

[66]Ibid., p. 67.

[67]Ibid., p. 82.

[68]William James Cox, A Guide to Biblical Preaching. (Nashville: Abingdon Press, 1976), p. 82.

[69]Henry Grady Davis, Design for Preaching. (Philadelphia: Fortress Press, 1958), p. vi.

[70]Ibid., p. 133.

[71]Ibid., p. 136.

[72]Ibid., p. 98-107.

[73]Ibid., p. 133.

[74]Ibid., p. 236.

[75]Ibid., p. 238.

[76]Clyde E. Fant, Preaching for Today. (New York: Harper and Row, 1975), p xv.

[77]Ibid., p. 30.

[78]Ibid., p. 79.

[79]Ibid., p. 102-105

[80]Ibid., p. 74-75.

[81]Ibid., p. 84.

[82]Ibid., p. 91.

[83]Ibid., p. 94.

[84]Richard A. Jensen, Telling the Story (Minneapolis, Minnesota: Augsburg, 1980), p. 27.

[85]Ibid., p. 11.

[86]Ibid., p. 26.

[87]Ibid., p. 28.

[88]Ibid., p. 88.

[89]Ibid., p. 116.

[90]Ibid., p. 124-125.

[91]Ibid., p. 141.

[92]Ibid., p. 138-139.

[93]Ibid., p. 81

[94]Ilion T. Jones, Principles and Practice of Preaching (Nashville: Abingdon, 1956), p. 43.

[95]Ibid., p. 43.

[96]Ibid., p. 139.

[97]Ibid., p. 61.

[98]Ibid., p. 19-20.

[99]Ibid., p. 139.

[100]Ibid., p. 140

[101]Eugene Lowry, The Homiletical Plot: The Sermon as Narrative Act Form, (Atlanta: John Knox Press, 1980), p. 25.

[102]Ibid., p. 19

[103]Ibid., p. 18.

[104]Ibid., p. 69.

[105]Ibid.

[106]Ibid.,

[107]Ibid., p. 70.

[108] Henry Mitchell, The Recovery of Preaching, (New York: Harper and Row, 1977), p. 43.

[109]Ibid., p. 37.

[110]Ibid., p. 138.

[111]Ibid., p. 140.

[112]Ibid., p. 112.

[113]Ibid., p. 113.

[114]Ibid., p. 103.

[115]Ibid., p. 103.

[116]Ibid., p. 59.

[117]Ibid., p. 159.

[118]Ibid., p. 143.

[119]Ibid., p. 100.

[120]Ibid., p. 150.

[121]Ibid., p. 66.

[122]Ibid., p. 12.

[123]Ibid., p. 70.

[124]Ibid., p. 103.

[125]Ibid., p. 60.

[126]Ibid., p. 58.

[127]E. Steimle, Thal M. Nieoen, and C. Rice, Preaching the Story. (Philadelphia: Fortress Press, 1980), p. 12.

[128]Ibid., p. 13.

[129]Ibid., p. 20.

[130]Ibid., p. 27.

[131]Ibid., p. 41.

[132]Ibid., p. 76.

[133]Ibid., p. 75.

[134]Ibid., p. 13.

[135]Ibid., p. 169.

[136]Ibid., p. 174.

[137]George Sweazey, Preaching the Good News, (Englewood Cliffs, New Jersey: Prentice-Hall, 1976), p. 26-31.

[138]Ibid., p. 50.

[139]Ibid., p. 51

[140]Ibid., p. 22.

[141]Ibid., p. 42.

[142]Ibid., p. 43.

[143]Ibid., p. 310-318.

[144]Ibid., p. 317.

[145]Ibid., p. 48.

CHAPTER V

CONCLUSIONS

The Results of the Analysis

The 21 books in the analysis were examined in five ways: orientation, focus of dependence, view of the receiver, the relationship between the source and the receiver and the results. This means that any one model could have appeared in as many as 105 different places. In the process of analyzing the books, it was discovered that there was insufficient information to analyze the books in 41 places. This is indicated on the chart by the appearance of a "Y." When the "Y" is subtracted from the total 105 possible places of appearance, the highest number of possible appearances by any one model is 64.

The frequency of model occurrence can be shown in two ways. The first is by showing the number of times each model occurred with regard to the five elements of communication. Including the "Y" factor each element has 21 places of analysis:

Chart 2

	Insufficient Information	Classical	Humanistic	Pre-Modern	Mechanistic	Other
Orientation	7	12	2	0	0	0
Focus of Dependence	6	4	5	1	0	5
View of Receiver	6	1	10	2	0	2
Relationship	10	2	9	0	0	0
Results	12	1	7	1	0	0

The second way to show the frequency of model occurrence is to compute the total number of times a model occurred in the analysis after the "Y" factor is discounted. Any one model could occur as many as 64 times. The Humanistic model occurred 33 times. Nineteen of these appearances were with reference to "the view of the receiver" or the "relationship between the source and the receiver." The classical model occurred 20 times. Twelve of the appearances were with reference to "orientation." The "X" model appeared seven times. Five of these times were with reference to the "focus of dependence." The pre-modern model appeared four times. It is important to note that the "P" model only occurred in the two oldest books and no book published in the last 25 years followed this model. The mechanistic model did not appear in the analysis at any point.

These two ways of viewing the results of the analysis show a "Hcxp" pattern with the Humanistic model dominant and the classical and other or "X" model along with the pre-modern model in a subordinate relationship. As noted above, the pre-modern model is not currently being followed by homiletics textbooks.

Model Dominance

In chart one, the conclusions column shows which model was dominant in the view of each individual author. This is shown by the pattern in which the models appear. The first letter is a capital letter and shows which particular model is the dominant one in the author's view. The lower case letters which follow the capital show in descending order the adjunct, subordinate models. Dominance was determined by frequency and position of model appearance. The model which appeared in "the view of the receiver" column was given greater weight than models which appeared in other positions on the chart.

Six of the books in the 21 most used books did not offer sufficient information for a full and fair analysis along the proposed lines. These books are as follows:

1. Best, Ernest. From Text to Sermon.
2. Buechner, Frederick. Telling the Truth.
3. Cox, James William. A Guide to Biblical Preaching.
4. Fitzgerald, George. A Practical Guide to Preaching

5. Robinson, Haddon. Biblical Preaching.
6. Skudbarck, William. The Word in Worship.

Ten of the books were dominated by the humanistic model. These ten books are as follows:

1. Achtemeier, Elizabeth. Creative Preaching.
2. Baumann, J. Daniel. An Introduction to Comtemporary Preaching.
3. Braga, James. How to Prepare Bible Messages.
4. Craddock, Fred. As One Without Authority.
5. Crum, Milton. Manual of Preaching.
6. Fant, Clyde E. Preaching for Today.
7. Jensen, Richard A. Telling the Story.
8. Mitchell, Henry. The Recovery of Preaching.
9. Steimle, E., et.al. Preaching the Story.
10. Sweazey, George. Preaching the Good News.

The pre-modern model was dominant in two books. These are the two oldest books of the 21 books analyzed. These two books are:

1. Broadus, John A. On the Preparation and Delivery of Sermons.
2. Jones, Ilion T. Principles and Practice of Preaching.

The "X" model was dominant in two books. They are as follows:

1. Caemmerer, Richard R. Preaching for the Church.
2. Lowry, Eugene. The Homiletical Plot.

The classical model was dominant in one book. That book was:

1. Davis, Henry Grady. Design for Preaching.

The most frequently occurring pattern showed the humanistic model prominent with the classical model and the other ("X") model in an adjunct and subordinate position. This pattern, i.e., Hc, Hx, Hcx or Hxc occurred nine times.

The column marked "other" shows that ten of the 15 books which could be analyzed advocated the "X" model, i.e., the supernatural message and/or the divine activity of the Holy Spirit. These ten books are as follows:

1. Achtemeier, Elizabeth. Creative Preaching.
2. Baumann, J. Daniel. An Introduction to Comtemporary Preaching.
3. Braga, James. How to Prepare Bible Messages.
4. Broadus, John A. On the Preparation and Delivery of Sermons.
5. Caemmerer, Richard R. Preaching for the Church.

6. Crum, Milton. Manual of Preaching.
7. Jensen, Richard A. Telling the Story.
8. Jones, Ilion T. Principles and Practice of Preaching.
9. Lowry, Eugene. The Homiletical Plot.
10. Sweazey, George. Preaching the Good News.

Sometimes these "other model factors were discussed in connection with the five elements of communication and sometimes in addition to them.

The Homiletic Model - Hxc

The homiletic model can be arrived at in three ways. First, the frequency of model occurrance shows that out of 64 possible appearances the humanistic model occurs 33 times, the classical model occurs 20 times and the other model occurs 7 times. No book in the 21 most used text-books published in the last 25 years used the pre-modern model and none of the 21 followed the mechanistic model. This would indicate a "Hxc" model. Second, the number of books which follow a particular model shows that: ten books followed the humanistic model, two books followed the "X" or other model, one book followed the classical or "c" model and none of the 21 books which were published in

the last 25 years followed the pre-modern model and none of the 21 books analyzed used the mechanistic model. This would indicate an "Hxc" model. Third, the models which occurred most frequently in the elements of communication would indicate an "Hcx" model when the fact that ten of the texts advocated an additional factor, i.e., the "X" model, which in most cases related to the focus of dependence or results, elements of communication it appears that the "Hxc" pattern is the dominant pattern.

The "Hxc" model is in effect the approach to persuasion being advocated by the textbooks which are currently being used by teachers of homiletics. This, then, is the homiletic model of persuasion. The defining characteristics of this model are as follows:

1. The preacher determines the message and decides the appropriate results. The ethos of the preacher validates the message.
2. Message dependence is modified to include the view that the biblical message is endowed with supernatural persuasive power.
3. The hearer is seen as a rational-emotive whole who is autonomous and free to respond to the message in his/her self-chosen way.

4. The receiver is active in the process of communication.
5. The response to the message may vary from complete acceptance to complete rejection. The humanistic approach is modified in that the Holy Spirit is viewed as acting inwardly to, in some degree, effect a favorable response. This is done in such a way as not to violate the hearers' autonomy so that the response is in keeping with the receivers' freedom.

The "X" factor is seen most clearly in the focus of dependence. At times, the classical or humanistic approach is advocated in unmodified from in one place and then modified elsewhere by a discussion of the divine factor believed to be of importance. Some authors discuss the divine factor very little, but give it extraordinary weight. At times the authors appear to advocate a human-divine dichotomy in which the preacher would follow a classical or humanistic approach to persuasion while the divine activity of persuasion was occurring concurrently. In this approach the preacher would only have control over the usual elements of communication and the divine factor would function independently.

Conclusion

The question addressed in this paper is: to what extent does homiletic theory utilize modern approaches to persuasion? The answer which was arrived at was somewhat unexpected. The conclusion this writer reached has several aspects. First, it was surprising to discover that homileticians have followed the view advocated by their contemporary rhetoricians at least since the 19th century. Broadus was one of the most influential homileticians of the late 19th century and early 20th century and in fact his influence is still strong. As observed earlier, Broadus was a man of his times. He relied heavily upon the approaches to persuasion being advocated by the leading rhetors of his day.

Second, among today's homileticians current approaches to persuasion are being strongly endorsed. It is true that rhetorical theory is modified to accomodate the theological view that persuasion is mysteriously accomplished but the current humanistic approach is dominant. This may present a dilemma to some. It may, in fact, appear to be contradictory. It may be simpler to say that current homiletic theory advocates a two-fold approach to persuasion. On the one hand the humanistic approach is

advocated. In this respect the preacher is viewed as a communicator. As a communicator the preacher is responsible to do all which is ethical within his/her power to assure that the message being proclaimed is received favorably. As a communicator the preacher follows the humanistic model. The literature, when discussing this aspect of the preacher's role, almost universally views the receiver as a rational-emotive-autonomous being. This in the view of this writer is the crux of the humanistic approach.

On the other hand there is an antithetical element in the homiletic model. The divine activity in persuasion is widely recognized by homileticians as being essential to final persuasion. This divine aspect of persuasion takes two forms. First, the Biblical message is, in various ways and to varying extents, viewed as possessing divinely endowed persuasive power. Second, and closely related to the first, is the belief that the Holy Spirit must in some mysterious way bring about final persuasion. It is mysterious because it is done in connection with the preaching act but is not necessarily dependent upon its quality, only its content.

Third, this antithetical element forms a paradox in which the persuasive process is both human and divine.

These two elements are combined in which one homiletician referred to as "incarnational" preaching. The human factor involves "communication" and "communication theory." The divine factor involves a powerful message and direct divine intervention through the ministry of the Holy Spirit. The entire process, however, is done without violating the truely human attributes of rationality emotion and self-determination. No effort is made to reconcile these antithetical elements and probably none should be made. They are both a part of one indivisible whole in the homiletic model.

Finally, it is the conclusion of this writer that current homileticians are saying that the preacher should be a well informed and capable rhetor who uses the tools of current communication theory, as long as they do not violate the receiver's personhood, and that the preacher should also realize that persuasion in spiritual matters depends upon a mysterious divine intervention by the message and the Holy Spirit. Homileticians are also saying that there is no inherent conflict between these two elements.

When interpreting this study it must be remembered that one of the assumptions was that the most used text

books reflected the approach being taught by Homileticians. This study did not show what homileticians are teaching. They study only shows what approach to persuasion the 21 most used text books are advocating. It may or may not be true that the professors using these text books follow the approach to persuasion that is advocated in these text books. It remains to be discovered what the homiletics professors themselves believe about persuasion.

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Stanfield, Verna L. "History of Homiletics." In Baker's Dictionary of Practical Theology. Edited by Everett F. Harrison. Grand Rapids, Michigan: Baker Book House, 1960

Steimle, E., Nieoen Thal M., and Rice, C. Preaching the Story. Philadelphia, Pennsylvania: Fortress Press, 1980.

Sweazey, George. Preaching the Good News. Englewood Cliffs, New Jersey: Prentice-Hall, 1976.

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Tucker, Raymond K., Weaver, II. Richard L., and Berryman-Fink, Cynthia. Research in Speech Communication. Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1981.

Appendix A

This letter and this information request form was sent to 201 graduate schools of theology and seminaries in the United States.

James G. Tilley
Route 1, Box 213
Walnut Cove,
North Carolina 27052
November 25, 1981

Dear Professor:

I am a graduate student at the University of North Carolina at Greensboro, majoring in speech and doing research in the area of homiletics. As a part of the preparation for my thesis I intend to analyze certain content elements concerning rhetorical theory in the homiletics textbooks used most often in the United States. In order to determine which books are being used as texts I am writing to the graduate schools of religion and theology and seminaries in the United States. I would appreciate it very much if you would take a minute and complete the enclosed brief request for information. I need your reply by the 15th of December, 1981, or as soon thereafter as possible.

After my research project is completed, I would be happy to share my conclusions with you. If you are interested in receiving this information, please indicate this on the enclosed information request form. For your convenience I have enclosed a stamped and addressed envelope.

Sincerely yours,

James G. Tilley

Enclosure

James G. Tilley
Route 1, Box 213
Walnut Cove, North Carolina 27052

INFORMATION REQUEST

Primary Text

Author: _____

Title: _____

Edition (if other than the first): _____

Date of publication: _____

Publishing Company: _____

Your name: _____

School: _____

Mailing address: _____

_____ Zip: _____

Position: _____

Are you interested in receiving the results of this analysis? Yes_____

No_____

Thank you.

James G. Tilley

(Please return by december 15, 1981, or as soon thereafter as possible.)

APPENDIX B

These 138 Books are the books which are being used by homiletics teachers as texts books or required supplymentary texts or as outside reading sources. They serve as a basic bibliography in the subject of preaching.

Abbey, Merril R. Communications in Pulpit and Parish. 1973.

Achtemeier, Elizabeth. Creative Preaching: Finding the Words. 1980.

Achtemeier. The Old Testament and the Proclamation of the Gospel. 1973.

Armstrong, James. Telling Truth: The Foolishness of Preaching in a Real World. (n.d.)

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Crosser, William. Preaching the Old Testament. 1967.

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Dargan, Edwin Charles. A History of Preaching. 1954.

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